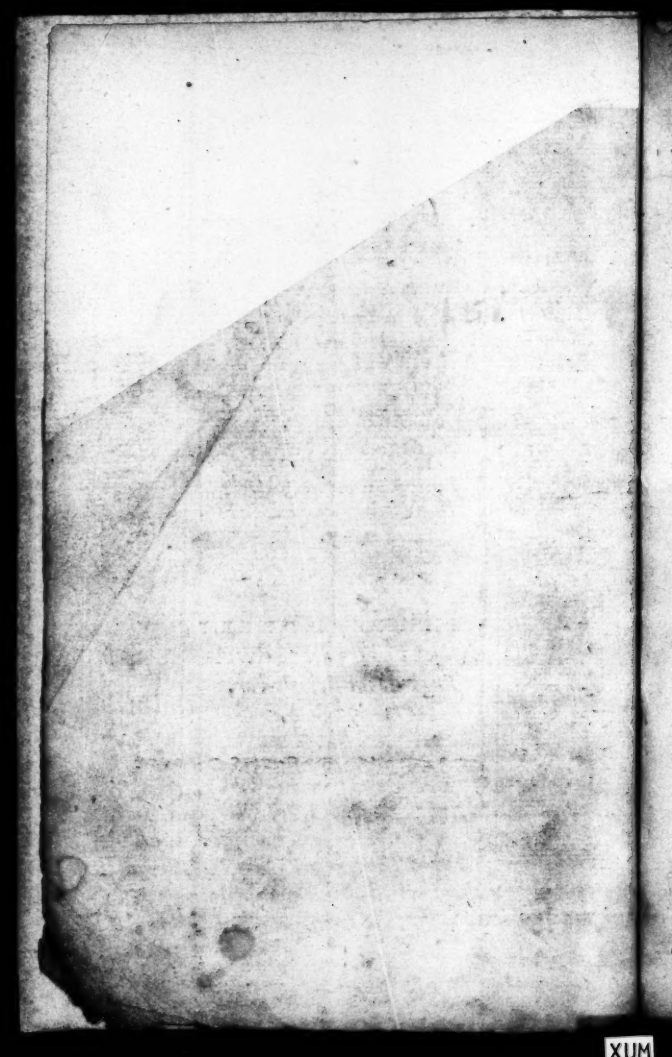


THE

OF

LONDON

1716





TO THE WORTHY

Matrons and Mirrours of vertue, the
gracious Lady Anne Dutches of Sommerſet, the
right honourable Lady Brigitt Counteſſe of
Bedford, the right worſhipfull Miſtreſſe PHILIP PRY-
DEAUX, Miſtreſſe LYCE COTTEN, and Miſtreſſe
Mary VVatts, EPHRAIM PAGITT wiſheth
the encrease of all spirituall graces meete
for this life, and a full assurance of,
that honour which la-
steth for euer.



Haue not that libertye (most no-
ble Ladies and grane Matrons) in
this my Epistle, to set forth the
praises either of you, or of the work
which I haue labored to send un-
to you in Englishe. But am en-
forced as in an Apologie, to defende my selfe, that
I a child of eleuen yeares of age haue dealt in a mat-
ter of religion, and presumed to dedicate the same to
you. For the first I answer, there is no age freed,
nor exempted from the knowledge of God, and the
setting forth of his glorye, so farre as he hath enha-
bled them, but as children are asſone subiecte to
death as the olde, so must they learne to dye, and to
yeeld account of that one talent which they haue,
whether


EPISTLE

whether they haue employed it to the vse of God, who
gave it them, or no. Besides that I was employed in
it, by the appointment of those my friends, that in re-
spect of the interest they haue in me, the love they
beare mee, the good they wish to come of this la-
bore, to suche step-parents and children in lawe,
which understand not Latine, that I could not de-
ny them.

For the second, it is not presumption, that hath
made me to dedicate it vnto you (right Honourable
Ladies and worthy Gentlewomen) but a desire to
yeeld thanks for the comfort which I, my brother
& Sisters (poore children) haue receiued by the
kindenes, which hath often come from you to vs &
our parents in our necessities. Therefore I beseeche
your H. and Wor. in goodpart to take this booke
which I wish all humilitie do heere offer vnto you,
humbly praying that you widowes will receiue into
England, these good widowes, Naomie & Ruth,
come out of Moab, sent as excellent paterns of ver-
tues and godlynes, by the holy ghost to all christians,
described and lineated by the sermons of that wor-
thie Minister, Maister Lauaterus of Tygu-
rine. Like will to like, widowes come to wi-
dowes, disdaine thē not for their pouertye. Haue they
bene in trouble? so haue al you? Was Naomie a
soiourner in a straunge countrie, and lost there her
husband? so haue some of you. Did Ruth leaue her
countrie for religion? so haue some of you. Were
they disdayned, scorned and scorned at? so are you of
the

DEDICATORIE.

the worlde for your zeale in religion, and loue to the glorious gospell of Iesus Christ. Of the other side, are you come of noble birth? are you of honorable calling? so was Naomie of the royall and kingly tribe of Iudah, and Ruth was married to Boaz, a man that sate in the gates of Iudah, iudged Israel, and was great grandfather to Dauid the king, and so from these good women came kinges and princes to rule Gods people, and at length, the hope, ioy and comfort of all mankinde, our Saniour Christ according to the fleshe. Therefore Noble and Wor. matrons, I pray you take it in good part, that I haue bene so bold to ioyne you of seuerall estates togeather in this short Epistle: but because yee are all in one estate of widow-hode, in one course of religion, in like regarde of the weale of vs and our parentes, I was so bolde to knitte you together, entreating you that my childishnes, which in this I haue shewed, your wonted vertues may beare out toward your selues, and as a vaile to comer from others, till God giue me more knowledg and understanding to amend it. And I humbly pray the Lord to grant you as much comfort in your own children, and in your sonnes and daughters in law, as euer Naomie had in Ruth. And as they had rest after their traueils, and ioy after their sorrowes, so the Lord giue you peace of consciences heere, and after this pilgrimage that euerlasting rest which neuer shall be taken from you.



THE BOOKE OF

Ruth *expounded in 28*

Sermons.

The first Sermon.



HIS Booke is named after The title
this booke
RUTH a most excellent woman: not for that she wrote it: but because the historye is especially made of her: for it maketh mention that shee was a MOABITE, and by what occasion she was conuer- ted to the religion of ISRAELL and what she did; likewise how she was married to BOAZ a man of great authority, & was mother to OBED, DAVIDS Grandfather. So the little booke ESTER hath the name frō Queen ESTER the principall person which is spoken of in that booke. Also the bookes of SAMUEL (that I may at this time speake nothinge of others) are named of the cheefe person. For though wee do willingly graunt, that SAMUEL the Prophet

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phet wrote the first booke vnto the 24. chapter: yet it is certaine that he could not proceede any further. For in the beginning of the 25. chapter is his death set downe, and the other six chapters to the end of the booke, do containe things done after his death. The second booke which is also named after S A M V E L, doth entreate onely of those things which were done after his death, & therefore could not be put in writing by him: Yet it seemeth that it was therefore called by the name of S A M V E L, because it prosecuteth the historie of D A V I D, whome S A M V E L annoynted king by the commaundement of God: and for that it was written by some of his disciples, as N A T H A N or G A D, & put forth vnder the name of their maister. Some thinke that this little booke of R V T H was written by S A M V E L, other some, that it was gathered out of that great booke of the Chronicles of the Kings of I S R A E L and I V D A: whereof there is mention made oft times in the books of the kinges: The which is lost without
the

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the losse of doctrine necessary to saluatiō.
For that it is, not that booke of the Chroni-
cles which is yet extāt, I haue shewed
in my commentaries vpon that booke.

But who gathered this history out
of that booke spoken of before, or
who wrotte the same, E S R A, or rather
some other Prophet, which florished in
the time of the Iudges or afterwards, I
cannot certainly tell, neither is it anye
great matter to know: how soeuer it was
this ought to satisfie vs, that this booke
by the agreement of al men, is nombred
amongest the canonicall bookes of ho-
ly scriptures, which by the motiō of the
holy ghost are written of holy men, and
deliuered of God to his church, and so
wōderfully preserued through so manie
dangers, to our comfort and learning. If
thou hast a notable priuilege, confirmed
by the seale of some Emperour or king,
thou hast not regard of the name of the
writer, or of the penne which he vsed in
writing it: so sith it appeareth by the ge-
neral cōsent of al godly mē, that the ho-
ly ghost is author of this booke, we ought
not

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not to vse muchelabour to knowe the instrument which he vsed in writing it.

The argu-
ment.

The argument or matter of this book, is this: **E L I M E L E C H** in the tyme of a famine, went with his wife & his two sonnes out of **B E T H L E H E M** into the land of **M O A B**. There the father dying, the sonnes took them wiues of the **M O A B I T I S H** woman, who after certaine yeares died theselues out of their owne coutrie, leauing their mother and wiues alieue. **N A O M I E** in the mean seasõ being certified that God had giuen plentie to his people, consulted for her return into her country. Both her daughters in law do accõpanie her, she doth exhort both of the, that they would tarry with their kindred. **O R P A H** therefore doth returne to her owne: But **R V T H**, when she could not be drawne away from her, came with her mother in law to Bethlehem in the beginning of haruest. The Bethlemites marueiled what **N A O M I** ment by her cõming. In the meane season **R V T H**, went forth to gather eares, for to norish her selfe and her mother in law, and it was

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was not without the prouidēce of God that she came into the field of her kinsman B O A Z. When he comming into his field vnderstood of his bayly what shee was, hee doth speake to her courteously, and charge hys seruantes and reapers, that they hurt not her, she thanking him, being laden by him went home, and she tolde her mother in lawe in order euery thing that befell to her. She doth giue her counsell that shee should goe priuily into B O A Z barne, and that shee shoulde lye downe at his feete being a sleepe, and require him to be her husband according to the law of God, which cōmandeth the brother or kinsmā, to marry the wife of the brother or kinsman, that is departed without a son. R U T H doth obey her mother in law she doth demaund marriage of B O A Z, who doth aunswere, that there is another who is neerer of kinne to her, then he was: and if he would yeeld his right, he would marry her, And when on the next day, that kinsmā renoūced his right before the Iudges, B O A Z married her, & begat

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begat of her O B E D D A V I D S grādfather.

The partes.

This whole historie, seemeth especially, to consist of two partes: The first in the rehearfall of the miseries of N A O M I & R U T H: The next in the change of the estate of those women &c. namely how God had made the rich again, whom he had throwne down into great pouertie.

The scope.

The scope and the especiall intent of this history is, that the genealogie of D A V I D, and so of our Lord and Sauior Iesus Christ might be shewed, who was of his seede according to the fleshe. Christ is the scope and end of the law & prophetes. Also we shal heare hereafter, that this matter befell when the Iudges raigned ouer Israell, therfore it is well placed after the booke of the Iudges.

The profite.

And though this booke is small, yet it doth contain many notable things, & yeeldeth great vse to all the parts of life, and therefore it may be compared to pretious stones, of which though many are little, yet they haue certaine excellent vertues. This commédation of holy scripture, which is written in the se-
cond

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cond Epistle of Saint PAVLE to TIMOTHIE and the 3. chapter, doth appertayn to all holy bookes, and therefore to this also. *The whole scripture is giue by the inspiration of God, and is profitable to teache, to improve, to correct & to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good workes.* And also in the 15. chapter to the ROMAINES. For whatsoever thinges are written afore time, are written for our learning, that we through patience and comfort of the scriptures might haue hope. That wee may the better see the vse of this writing let vs mark some principal heads, which are propounded in it. Afterward euerie thing shall follow more fully in theyr places. First, as all holy bookes doe further vs to the knowledge of god, so doth thys also. For it doth teache that Christ the sonne of GOD came of the IEVVES, and of the GENTILES which are sinners, and therefore appertaineth to them both. It doth teache that al thinges are gouerned by the prouidence of the most excellent and great God: and also that by hys direction marriages

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riages are made betweene husbands and wiues. RUTH being willing to gather eares of corn, that she might get her liuing, fell into BOAZ felde, whiche was the occasion that shee became hys wife and mother to OBEID. We shal see how God doth alwayes exercise the godly, with diuers afflictions, as pouer- tie, barrennes, bannishment and hunger, and bring theyr estate to that passe, so as they may seeme vterly to be vndone, but if they be not ouerwhelmed with aduersities, but beare al things patiently, looking for his heauenly helpe, and calling on him, oftentimes their afflictions are chaunged into a notable estate: yea, euen in this life.

Moreouer, we shal learne out of this history, howe God hath a care of the GENTILES, and also that hee hath hys chosen amongst them, as IETHRO, NAAMAN the SIRIAN, the widow of SAREPTA, and the NINEVITES, &c. Not that we say that they were saued without Christ. Also he would haue RAHAB and RUTH ioyned to the seed of ABRA-

HAM,

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H A M, that the MESSIAS might be born of them in his appointed tyme. Wiues, Mothers in lawe, daughters in lawe, widows, fathers of households, seruauñts, labourers, haue here notable examples to follow. Let vs learne, that strangers and poore men, our kinsmē and those which are newly conuerted to true religion are to be well handled, neither to be hurt in wordes nor deedes. We haue a notable exāple propounded to vs, how BOAZ kept his fayth, also there are rewardes ordained for our vertues in this life. Therefore let not any man say, that it is all one whether we doe well or euill.

There are nine notable persons made mention of in this little booke, ELIMELECH, NAOMI, MAHLON, CHILION, ORPAH, RUTH, BOAZ, his bailiffe, and the kinsman that did yeeld his right, by euery one of them, examples of our dueties are propounded to vs, which by Gods assistāce we wil mark in theyr places. Let vs giue great thanks for the vnspeakable gift of God, that he would haue his holy scriptures to bee
writ-

Lauater vpon Ruth.

written: and to be preserued through so many sharpe tempestes, and read out of those fountaines to his Churches, and let vs be occupied in them both day and night, and cast away those lying and vnprofitable bookes in which focles are most exercised.

C A P. I

The 2. Sermon.

- I** *In the time that the Iudges ruled, there was a dearth in the land, and a man of Bethlehem Iudah went to sojorne in the countrie of Moab, he, and his wife, and his two sonnes.*
- 2** *And the name of the man was Elimelech, and the name of his wife, Naomie: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Bethlehem Iuda: and when they came into the land of Moab, they continued there.*

The deuissi-
on of the
chapter.



He thinges that are especially handled in this chapter are these: **E L I M E L E C H** in the time of famine went into the land of **M O A B**, and there he dyed: hys sonnes also when they had married them wiues of the daughters of **M O A B** departed,

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ted this life. NAOMI being left a widow, returned to BETHLEHEM: both her daughters in law do accompanie her some part of the way. But ORPAH returned by and by to her kindred. RUTH accompanied her mother in law, returning into her countrey. All men marvelled at NAOMIES coming. Lastly, is the tyme noted when she returned home.

The first part, or first member of this Chapter, doth shew how ELIMELECH went with his wife and his two sonnes, out of BETHLEHEM into the land of MOAB in the time of famine, and it containeth many things in few words. First, it sheweth when this history happened, namely in the time of the Iudges of ISRAEL. But vnder what Iudge, (of which many are named) this befell, it is doubtfull. Some doe report, this historie, to be done in the time of EHVD: some are of that opinion, that it was done in the time of DEBORA and BARACK, other some say, it was done in the time of JEPHTE, who after great mischiefes which the MOABITES had done to
B the

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the Israelites, (from whence this famine arose which is made mention of heere) atlength hee tamed them. If you say ELIMELECH should not haue place amongst the MOABITES, being ouerthrowne by warre, but rather that hee should haue bene torne in peeces of the at that time, they will aunswere that they were so oppressed, and beaten downe that they durst not hurt the Israelytes. IEPHTE gouerned the people sixe yeers his history is extant in the tenth eleueth and twelfth chapters of the IVDGES. IB-SAN succeeded him, whome the Hebrue doctors wil haue to be BOHAZ DAVIDS graundfather & to haue had two names. This man gouerned ISRAELL seuen yeeres as it is in the twelfth chapter of the IVDGES. IOSEPHVS includeth this history in the time of HELI: but LIRA sheweth vpon the first chapter of this booke, that that agreeth not with the accompt of times. But it nothing auai-
leth to our saluation to knowe the particular time wherein these were done, otherwise the holy Ghost would not
haue

Lauater vpon Ruth. 7

haue let it passe. It is inough for vs generally to knowe that this was done in the time of the I V D G E S.

The cause whiche doth moue this Thec
man to leaue his countrey doth seeme to be a famine, for the texte sayth that *there was a famine in the land of Israell.* For oftentimes holy fathers, will goe from one place into another in the time of famine that they may nourishe themselves and their family more fitly. As in the 12. chap. of GENESIS: ABRAHAM went into ÆGYPT in the time of famine, which is called the barne of the worlde. So in the 26. chapter ISAACKE when there was a famine went vnto GERAR to ABIMELECH. But God appearing to him in a dreame warned him that he should not goe to ÆGYPT, but should keep himself in those places which the Lord shoulde shew him. Also the history is knowne of IACOB OF ISRAELL, how hee sent hys sonnes for foode, into ÆGYPT oftentimes. Afterward the famine continuing long he went himselfe and his household to his sonne IOSEPH. Here also

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may be added, the story of the SHUNAMITE, whose sonne ELISHA raysted from the dead, hee bad her goe into another countrie, for God would bring vpon the land a famine, which should endure feuen yeeres, as it is in the second book of the kinges and the 8. chapter: whiche woman following the counsell of the Prophet was preserued in the time of famine. And for the same cause ELIMELECH went together with his into the land of MOAB, which peraduenture then abounded with fruit: but the Hebrues (as LIRA sayth) do imagine some other cause. For they say that ELIMELECH was a mightie and wealthie man, of whom whē the famine raigned many of his kinsinen and poore men did require thinges needefull for them, and therefore that he might be rid of his trouble, and not spend his goods, left his countrie and went into the land of MOAB with hys housholde, where hee being driuen vnto great pouerty, died with his sonnes. If he trauailed for this cause, as it sometimes appeareth some doe, hee could

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coule not be excused, for it is in the Prouerbes of SALOMON. 21. chapter. He that stoppeth his eares at the crying of the poore, shal also cry and not be heard for there is a iust reuenger of the poore and afflicted. It is knowne to all men what happened to that riche man clothed in Purple, mentioned in L V K E. 16. But who can but maruell from whence the HEBR E S haue these fantasies, they doe bring in many monstrous fables in the expounding of the holy Scriptures. For whē they had cast away Iesus Christ the light of the world, they wer worthy to walke in darknesse. And the doctrine of the Gospell being oppressed, and ouerwhelmed Christians harkened to monstrous lies.

As concerning famine, against the *A famine.* Prophetes, it is numbred amongst the foure plagues, with the which G O D doth punishe men, and these are they: the pestilence, famine, warre, and cruell beastes. Howe grieuous the trouble of famine is, may be gathered by this, that it doth driue men oftentimes into banishment.

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nishment. Truly God doth send famine for the sinnes of his people, where and when he pleaseth.

It is not to be gathered that those that be oppressed with famine are worse the others. For oftentimes godly men are oppressed with famine, not because hee would ouerthrow them, but that hee might prooue them with this crosse, and also stirre them vppe therewith as by other troubles. They do prouide for their thinges, by lawfull meanes, true religion being kept safe, and they gouerne themselves farre otherwise, then wicked ones doe when they be in that case. The **HEBRVES** saye that God punished the **ISRAELITES**, with sharpe and cruell famine because that after **IOSHVA** and the **ELDERS** were dead, who had seene the miracles of God, they were slack in keeping hys commaundementes. For it appeareth by the story of the **IUDGES** how the Israelites forsaking the lawes turned to Idols, and so they were afflicted with diuers afflictions.

The sonnes of **ELIMBLECH** are called Ephrathites

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Ephrathites , of BETHLEHEM IYDA: which is called so, that it may be distinguished from another City of the same name that is in GALILIE of the lott of ZEBVLON. As it is in the 2. chapter of MATTHEVV: The Priestes and Scribes of the people , being demaunded of HERODE where the Mesias should bee borne , aunswered in Bethlehem Iuda. This Citie is also called Ephrata as it is in the 35. chap, of Genesis, RAHEL died of childbirth in the way to Ephrata that is Bethlehem : and IACOB raised a pillar vppon her graue . For the Fathers were woont to haue theyr graues neere the high wayes, and that is testified by many Epitaphes set vpp for trauelers. As concerning the etimologie of these names, Bethlehem doth signifie the house of bread , that is after the Hebrues aboundaunce of fruit: it was situated in a good and a fruitfull place.

Some wil haue Bethlehem to bee called the house of bread, for that misterie that Christ (who said in the 6. chap-

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ter of I O H N, that hee was the bread of life) shoulde bee borne there. But H I E R O M E calleth EPHRATA KARPPOHRIAN which signifieth plentifulnes. So this Citie for the agreement of the signification of the names is called both Ephrata and Bethlehem. Some will haue this Citie to be called EPHRATA of EPHRATA CALEBS wife, but that doth not please me, for that Citie was called so long before. This Citie hath a third name, for it is called the Citie of D A V I D, as it is in the second chapter of L V K E. Ioseph went into the Citie of D A V I D which was called Bethlehem, and afterward the Aungell sayd vnto the Shepheards, this day a Sauour is borne vnto you in the Citie of D A V I D which is Christ the Lorde. It was so called because it was D A V I D S countrie, partly because he did reedifie it: partly because Christ the sonne of Dauid was borne there, who is also by the Prophetes simply called D A V I D.

Z V P H in the I. of S A M. I. chap. is called an EPHRATHITE, because he dwel-

dwelled in mount EPHRAIM: these men were called EPHRATHITES because they dwelled in the country of Ephrata, an EPHRATHITE and a Bethlemite are both one. So ISA I DAVIDS father is called an Ephrathite: because he came out of Bethlehem which was woont to be called Ephrata: for it is written in the 1. booke of SAMVELL the 17. chap. David was the sonne of an Ephrathite of Bethlehem named Ishai, or peraduenture those which haue bene of that familie, are called Ephrathites: eyther for some excellencie in them or by the figure antonomasia: the Chalde interpreter doth adde noble men.

It is accompted amongst the external goodes to be borne in a notable countrie, and of noble parentes: who haue descended of good and noble families, let them take heede that they do not any thing vnworthie of theyr parentes: But they that come of base parentes let them vse diligence that they excell their parentes in vertue. It was set downe where they are borne, that it

5

should

Lauater vpon Ruth.

shoulde not be thought, that they were borne in the land of M O A B.

What did E L I M E L E C H when he went with his out of the land of I V D A, into the land of M O A B and dwelt there, did hee well to depart from the habitation of his auncestours into the land of Moab? Of this deed it may be disputed of in both partes. They which doe accuse him maye vse these or some other argumentes. First the Israelites were forbidden the companie of that nation. For in the 23. chapter of D E V T E R O N O M I E: God made a law that the Ammonites nor the Moabites should come into the Church vntill the tenth generation: not that he would forbid them from the hearing of the word of God, or embracing of the true maner of worship, but that they should not be put in anie office in the church or common wealth, and least they should haue anie voyce in the elections or marry with the Hebrue daughters: the Interpreters say that the Hebrue phrases do signifie this. There may be two reasons of that lawe,
the

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the first is, because they denied their brethren the Children of Israell passage comming out of Ægypt: The other is that the hired Balaam the false Prophet to curse the Israelites. NUM. 22. and 23. chapter: and because they made them sinne in BAALPEOR for the which cause many of them fell, &c. Therefore because Elimelech, went with his to that nation which is an enemie to God it seemeth a mater not to be praised: next to forsake Israell in afflictions againe they were not his kinsemen.

For as they who doe forsake theirs in the time of warre and pestilence, doe seeme to offend: so they which forsake theirs in the time of famine. Especiallie when it may be gathered by the wordes of NAOMI that he was riche. Men fleeing out of theyr countrey are alwayes badly spoken of. Who will not disallow of their purpose nowe at this time, who will get themselues in dangers amongst the enemies of the Gospell. Also those thinges seemed to fight with sayth: for he thought that hee coulde auoyd the punish-

Lauater vpon Ruth.

punishment of God. The Israelites had the promises, that God would help them in afflictions, and that they ought to beleue in him, and hang vpon hys providence, and pray, and looke for a good and happie end of the famine. For God might alwell haue preserued him in so fruitfull a ground as in the land of Moab. For that which he doth is against the fortitude and courage of the minde: For hee shoulde rather haue borne anie thing, then forsake the tabernacle and worship of God, and goe to a prophane people.

Further he casteth hys wife, and children into daunger of idolatrie. For eue-ry bodie knoweth howe daungerous a thing it is to dwell amongst Idolaters. Amongst men of our own professiō we are not without danger: what then if we dwel amongst wicked men? Some of the euent doth argue of his going that hee did not wel, because hee was punished for forsaking his countrey: for he fel into extreame pouertie the which he fled, and died with his sons in a strange land.

After

Lauater vpon Ruth. 12

After this sort it fel out with IACOB and IOSEPH and diuers of good men, so that they may not iudge of the maners and faith of a man, by things which befall to him heere.

They who defēd this deed, may bring in these arguments: first that that hee did, he did not by worldly couſell without the cōmandement of God: but by the examples of godly men recited aboue: whome famine hath not once constrained, but manie times to liue as straungers. Next wee must not tempt God: his promises maketh not vs slothfull, and that hee ought to prouide for himselfe and his, and hee left his countrie without the hurt of his coutrimen: that hee might get foode for his owne household. Further these thinges that he did prospered well, by this the glory of God was set forth, and the oracles fulfilled. Although this argument may be answered, that God often-times vseth the falles of his to good, & in hys goodnes cōuerteth those things which are euill to a good end.

It

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It is true, holy men doe fall, sometime into great finnes: But because we know not whether he went to the MOABITES in contempt of the lawes, or of couetousnes, as the Hebrues will haue, or by the commandemēt of God, or by some speciall reuelation, or led by some other necessary cause, nor how hee gouerned himselfe in a straunge land: wee wil neyther prayse his deedes nor condemne him. When the scriptures doe not accuse men let not vs accuse thē, especially when the matters are doubtful: we ought rather to thinke the best of men. It may be that they had the libertie of their religion. Truly it appeareth that the I E V V E S kept their religion vnder the E T H N I C K E kinges, as they doe this daye vnder the Christians. There was not so great crueltie of those kinges against the I E V V E S, as there is now at this daye of some Kinges and Princes (which will haue themselues to be called Christians) against the professors of pure doctrine. In this place also may be noted that it is written that E L I M E

L E C H

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LECH was a straunger in the field of Moab, Sometime it is said that NAOMI returned out of the *Field* of Moab, the Hebrue worde signifieth a field, also a country, and the earth. Peraduenture he would not dwell in the Cities but in the fields that he might the lesse be corrupted. In the Cities many occasions are layd before vs to entrap vs: For this cause it was that many dwelt in vilages and desert places. IONADAB counselled his sonnes the RECHABITES as it is in the 35. chap. of Iere. that they shoulde dwell in Tabernacles, and keepe sheep: by which meanes they might serue God best.

Generally we say out of the word of God, that wee must not forsake those places where the pure worde of God is preached openly. For it is most daungerous to dwell there, where the worde of God hath no free passage. For if thou be in those places where thou hast the pure exercise of the word of God and then thou art sometimes in cōpanie with thē who doe not loue the trueth, although thou

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thou doest heare some sermons yet by little and little thy faith will be weakened: what will be done then, where no mentiō is made of Christ or of true religion and where we haue so many things before our eyes which may weaken our sayth.

But if necessitie doth constraîne vs to dwell in those places, as it sometimes doth where wickednesse doth raig, we must take heede that wee doe not denie Christ. **IOSEPH** liued holily in the *courte* of *Potiphar* in *Ægipt*, at last being gouernour of al *Ægipt* he called vnto him his father and hys brethren for the greatnes of famine to cometo him. **DAVID** with fixe hundred men went into the land of *Moab*, great necessity driuing him thereto: though many interpreters finde fault with this his flight. **I. SAM. 27.** **NEBUCHAD-NEZZAR** tooke *Daniell*, his fellowes, and many others captiues: as the *Turke* now hath in captiuitie flockes of Christians in euerlasting bondage, & to dwell amongst idolaters whether they will or no. But they should endeavour,

uour, to liue amongst wicked men vn-
blameably. Ierem. 29. chap. hee doth
teach his people howe they should be-
haue themselves in Babilon, vnder Ne-
buchad-nezzar. There are some who
will say commonly: If thou beest at
Roome, liue after the maner of Roome.
They commaund to apply themselves
to the times. But Christ in the 10. chap.
of MATHEW, doth require of his belee-
uers a confession of faith. They are
greatly to be reprooued who of theyr
own, will for gaine and such other light
causes forsake Ierusalem and goe into
Babilon.

We may learn by the example of the
Moabites to yeeld harbor to good men;
for though they were molested by the
Israelites: yet we read not they did an-
noy ELIMELECH oranie of his. If thou
sayst that they were so oppressed of the
Israelites, that they did that against their
will: yet it is euident that they did yeeld
harbor to DAVIDS parentes when they
were olde, as it is in the 1. SAMVEL, 22.
chap. So the Ægyptians yeelded harbor

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to Christ & his mother. God doth oftentimes commend vnto vs the state of straungers. Men are banished for manie causes, wee cannot alwaies stay in our own countrey, though we would most willingly there liue, let vs not shew our selues in this part worse than Gentiles. Aduise with thy self that the auncestors were not alwaies in their owne country but were straungers and pilgrimes: and consider the wonderfull conuersions which are of things, and the dayly changing of Empires, so that greuous warrs may easily arise, by whiche many men are shutt out of their seates, and possessions, and being mindful of the changes of worldly thinges, let vs deale wel one with an other. ELIMELECH is constrayned to depart with his. But if thou sayst that he was wicked, and that hee went with his will and no necessitie driuing him: yet it is euident that there haue bene many godly and good men in all ages, which haue forsaken their countrie and left their houses against their willes. God doth in ISA. 16. chap. threaten the Moabites

Moabites that hee will pull them out of their nestes, and yeeldeth this reason, because they do not harbour the Israelites that flee in the time of warre, or if they do receiue them they betray them to their enemies.

Also women haue a notable example of NAOMI, who followed her husband into a straunge countrie. SARA also did not forsake ABRAHAM for his troublesome estate, though she did suffer great daunger not onely once for his sake and fault. And also other godly matrons haue with their husbandes, borne banishment and other troubles patiently. But if men are despisers of true Religion and go into a place, in which godly men cannot be conuersant with a safe conscience, they ought not to cast themselues into open daunger. What doest thou thinke of those women which will shew themselues hard to goe with theyr husbandes from one street to another: what doe ye thinke say I, of those women, if theyr husbandes should take great iournies with great daungers and labourse
2 Truely

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Truely it is a troublesome thing to dwel
amongest straungers: but necessitie that
sharpe darte, doth oftentimes pricke vs.

The 3. Sermon.

3 Then Elimelech the husband of Naomie
died, and shee remayned, with her two sonnes.

4 Which tooke them wines of the Moabites:
the ones name was Orpah, and the name of the
other Ruth: and they dwelled there about ten
yeares.

5 And Mahlon and Chilion died also both
twaine: so the woman was left destitute of her
two sonnes, and of her husband,



F any man wil be conuersant
in the reading of the holyc
scripture with profite, first he
must marke the sence & scope
of euery place, next euerie thing must
be referred, to the confirmation of faith,
and the amending of manners, as to
the especiall end. As concerning these
fewe wordes, our writer saith E L I M E -
L E C H departed out of this life, leauing
N A O M I, and her two sonnes whiche
married

married them wiues of the Moabites: as it is noted after in the fourth chapter.

MAHLON married RUTH: CHILION married ORPAH: & they taryed ten yeares out of their owne countrie. Afterwards they both died, NAOMI was left aliue destitute of her husband and her two sonnes.

The Hebrues say, that this RUTH was the daughter of EGLON King of Moab, whom EHVD (who is also called AIOH) thrust through with a dagger, IVDG. 3. whome some Christian interpreters doe follow: but it is not probable, that that king woulde marry hys daughter, to a Hebrue, a poore man, and a man dwelling out of his countrie: or suffer her, to liue in pouertie: neither semeth it to agree with the accompt of the times. But the Iewes are woont to vaunt much of theyr countrie men, and ambitiously to counterfait, I know not what nobilitie, according to the maner of them which being poorer then CORDVS and of no estimation, yet sometime they doe falsly brag of great riches, and nobilitie

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nobilitie of their familie when they are amongst straungers.

Here this question may be asked, whether did these two, being Israelites, born in Bethlehē, wel in marrying Moabitish womē? For God had made a law, that such marriages shuld not be made. N^UM^B. 25. chap. The women of Ammon did entise the Israelites to fornication and Idolatrie, and of this it arose, that they ought not to marry or make a league with the Ammonites or Moabites. Exo^Dvs 23. So it is not lawfull for the Iewes to marry with any other Infidels, for the same danger. Exo^D. 34. least thou shouldest take of their daughters to thy sonnes, & they should commit fornication after their Gods: and also entise thy sonnes to commit fornication after their Gods. Idolatrie (that I may note it by the way) is euery where in the scripture figured out by whoredome. For God doth espouse to hym, as a wife, not onely his whole Church, but euery member of the same. And therefore they ought onely to depend
vpon

vpon him: but if they doe allowe other Gods and forsake him, they commit adulterie. This Metaphore doth expresse notably the disposition of Idolaters. For adulteresses and adulterers, doe thinke night and day of their filthy loues: neglecting the care of household affaires, and spending their goods vpon adulteresses and adulterers: They doe excuse the vices of adulteresses and adulterers: they cannot be brought from the loue one of another, they canne abide no warning.

DEUTER. 7. Thou shalt not ioyn in affinitie with them (the seuen nations spoken of before) giue not thy daughter vnto his sonne, nor take his daughter vnto thy sonne. For she will caule thy sonne to turne away from me, and to serue other Gods: then will the wrathe of the Lord waxe hote against you and destroy you suddenly. IOSHUA doth reapeate the same in the 23. chap. in those great assemblies, which he called a little before his death: so likewise in the 3. chap. of the IUDGES, and 1. booke of the

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KINGS: the II. chap. And that those lawes, are not to be vnderstood onely of those seuen nations spoken of before: but of other also, it is vnderstoode of the generall reason, whiche is ioyned to the lawe: for hee saith it will come to passe, that they will be called back from the embracing of the true **GOD**: the which daunger they doe runne into, which doe marrie Idolaters. **EZRA** in the 9. and 10. chap. and also **NEHEMIAH** in the 13. chap. are angrie with them because they did breake the law of **GOD**, who did marrie the women of Moab and Ammon. The like is read in the 2. chap. of **ZEPHANIAH**. Neither is there want of examples, which doe shew, how vnprosperous those vnequall marriages are. **SALOMON** married many straunge women against the kingly law wrote in **DEUTER. 17.** amongst whom, the scripture maketh mention of the Ammonites and the Moabites. I. booke of the **KINGS** the II. chap. to whom he graunted, that they shuld build them temples to their Gods, neither is it to be doubted,

ted, but that he had many probable reasons for the defence of his deedes: but hee threwe both himselfe and his into great daungers. Hee had REHOBAM of his wife which was a Moabitish woman, who was a most wicked man, and a great cause of the deuision of the kingdome. IEHOSAPHAT ioyned affinitie with the wicked familie of ACHAB: For hee gaue ATHALIA the daughter of ACHAB for wife to his sonne IORAM: the whiche without doubt he seemed to himselfe & others to haue done of a wise forecast, who had perswaded themselues that by this meanes that kingdom whiche was cut and deuided, might be made whole: but there wanted but little, but that the whole familie of Iehosaphat was almost ouerthrowne by this marriage. 2. Chronicles, 21. chap. It is said that IORAM the sonne of IEHOSAPHAT liued no otherwise then AHAB did, the cause is shewed because he married AHABs daughter: wicked women doe not onely entise theyr husbandes to Idolatrie, but they instill the same into their children with

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their milke. But these things are not so to be taken, as if it were not lawfull by anie meanes for the Israelites to marrie straungers, though they had bene conuerted to the truth. For there is a lawe extant in the 21. chap. of DEUTER. that a woman taken captiue might vpon certaine conditions be married with an Hebrue. SALMA who is also called SALMON, a Prince of the tribe of Iuda, married RAHAB a Cananite. BOAZ married this RUTH, which women are placed in the genealogie of Christ, MATTH. I. DAVID married MAACHAM the daughter of the King of GESUR. Neyther is it to be thought, that those marriages were vnlawfull.

That we may come nearer to the matter, whether did these two brethren wel or no, in marrying wiues of the Moabites, there can be no certainty said of it. They who say that they did euil, do vrge this, that the Scripture sayth, they did take to themselues wiues of the Moabites, saying that theyr Mother dyd not geue those wiues to them: but

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it may bee as easily aunswered that they tooke their wiues with the consent of their mother. Next that they had no children of them, which was had in reproche amongst the Israelites: and God doth threaten barrennes to them which do breake the law of marriage. MALAC. 2. chap. also for that they died a sodain death, which is numbred amongst the punishments of sinners. But these arguments are weake, I will rather hold with them, which say, that they sinned in that, that they tooke them wiues of the Moabites, not yet conuerted to the true faith and worshippe of the onely God. For I do gather that although ORPAH was daily in companye with the faithfull, yet shee was not turned to the true sayth, then that shee returned to her countrie Gods. Also RUTH was not fully conuerted to the true religion, I gather of that, that LIRA sayth in the last chapter of this booke: that NAOMI doth perswade her to return also: which she would not haue done, if she had bin conuerted before, because shee would
not

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not perswade her to returne, from the fayth and worshippe of the onely true God: but of this we will speake at other tymes. But God would not haue them that they should marrie with the Moabites and Ammonites, not onely because they were Idolaters, but also for other causes, set downe in **EXOD. 23** Chap. But **NAOMIE** doth confesse afterward, that both these, did shew their mariage fayth to their husbands. Those two sonnes ought to haue returned into their country & married wiues there: For they were not ignorant that by the law the Israelites were forbidden marriage with straungers, and this lawe was repeated oftener thē once. But it is most daunger when the Israelitishe virgins do marry the Moabites, and other strangers. Also in the new testament, marriages with Idolaters are disallowed of. **2. COR. 6.** chap. **P A V L E** sayth, thou must not drawe the yoke with vnbeleeuers, which doth chiefly belong to marriage. For this word *wedlocke* is taken amongst the Latines from a yoke: for that married folkes

folkes are as if it were bound vnder one yoke. But though thou doest vnderstand these wordes of **PAVLE** generally, that we must not keepe companie with vnbeleeuers: yet hereof it may be inferred that muche rather wee must not marrie with them. **1. COR. 7. chap.** when the Apostle saith, that the faithfull must not forsake the vnfaithfull wife (hee doth speake of marriage contracted) and not to be contracted. Therefore wee must take heede, least we marry with the wicked, for wealth, for power, or for other temporall profites. Yet at least some regard ought to be had of these Children, which comming of vnequall matrimony, are commonly badly brought vp: In **GEN. 6. chap.** the sonnés of the holy Fathers did marry wiues of the daughters of **CAIN**, because they were bewtifull, and of them they had Giances, that is despisers and contemners of religion. Superstitious mothers do corrupt their children with false opinions, which they do hold obstinately, and that they may doe very easily, sith they are dayly conuerfant

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uerfant with them, and they doe refuse
no labor that they may do these things.
Iv D G. 3. chap. there is an other example
of the Israelites which did marry Idolat-
ters. And there may manie newe exam-
ples be brought of them, who this way
haue cast both themselues and theyr
children into great daunger of wealth,
estimation, and the soule. Therefore let
the parentes being mindefull of these
daungers, beware least they giue theyr
sonnes to wicked women, much lesse to
giue their daughters to wicked hus-
bandes, in which there is greatest daun-
ger: let not children choose them suche
wiues, thier parents being against them.
Although many say that they can turne
their wiues to the truth, yet they know
that they are not wiser then SALOMON:
who did hope (without doubt) that he
could do the same, but by the flatteries,
of women he forsooke God, and so for-
ward.

Of that that it is sayd that E L I M E-
L E C H died, and both his sonnes, wee
must call to mind that all men must die.

HEB. 9.

HEB. 9. this is called the way of all flesh in the scriptures, in which they may not linger at their pleasure. As many as were before vs are dead. In the booke of GENESIS the 5. chap. wherein those fathers which liued long, are numbred, who florished before the floud, & of eue-ry of them it is said, they re dead. All other daungers may be auoyded by some meanes, but the daunger of death cannot be shunned. For he must die whom order doth require, whether he will or no: if that another woulde dye in his place, that would not be graited. Euerie body doth depart sooner for the moſte part then they thinke them ſelues. Not onely old men but alſo young men doe ſometime dye ſodenly. Who woulde thinke that NAOMI ſhould haue out liued her ſonnes? wee knowe not when, where, or how we ſhall dye.

Theſe thinges ought to ſtirre vs vp, the fatall hower being at hand: for who will not willingly die, hauing ſo many companions in this iourney? who is ſo bold to aſke of God that he might liue alone

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alone? If thy friendes dye, thou shouldest thinke that they goe before thee: & that thou shalt followe by and by. For there are farre better comfortes in the scriptures, but these are not to be despised. If thou art troubled with diuers & greuous afflictions, thou shouldest think that thou shalt dye, and that shortly: do not therefore lay thy hand vpon thy self, but wait for it patiently. Next when we heare that we must looke for death, let vs furnish our selues with necessarie thinges, as men doe when they are going a iourney, wee must beware of wickednes, we must followe after godlines and innocencie of life. They are to be reprooued whiche are troubled when they heare any mention of death. For who will hope to haue helpe in war of him who doth feare a sheathed sword in peace? daunger is not ouercome by despising.

And sith NAOMI being compassed with many euils, did not despaire: wee also being cast of God into greuous troubles and miseries, let vs not dispaire

or

or accuse him. A woman for this onely
canse or name that shee is a widdow, is
miserable. For the husband in the scrip-
ture is called the head of his wife: for
the body without the head is not a man
but a stocke. Widowes are often times
despised of theyr friends: this euill is
somewhat mitigated, if their husbandes
do leaue behinde them sonnes, to bee a
comfort and helpe, to their mother a
widdow: But the death of her sonnes
followed the death of her husband E-
LIMELECH: so that shee seemed wholly
to be destitute of mans ayde. To these
was added pouerty, for the goods that
she had, were spent by little and little in
iourneis and other causes, which are not
knowne to vs. For what is more despi-
sed than a poore widow? Adde to these
that she was now olde, and such cannot
well nourishe themselves, because they
are froward, and subiect to many dis-
eases. And old age is a disease by it self.
Olde women as the common people
say, are vnworthy of life, and they are
mocked with many reproches.

D.

To

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To this heape of troubles is added that they were straungers amongst the Moabites a nation noysome, cruell to Israelites and superstitious. If her husband and children had died in theyr countrey, she had her kinsmen and men of affinitie to comfort her: if she had bene a straunger amongst people of of her own nation, it would haue bene greuous, how much more amongst these? But if as some thinke she went into the land of Moab against the word of God, she felt then the bites and stinges of conscience, she remembered that those troubles befel to her for her own sinne: yet for all these heapes of troubles, NAOMI did not dispaire, for shee knewe that this is the lotte of the sainctes in this world, that they are exercised with many and great afflictions.

We must thinke in great afflictions that they are not sent vs by chaunce, but of God a moste mercifull father to our profite, and also that hee will mittigate those troubles and take them away by and by if it be for our profite: we must
thinke

thinke what wee haue deserued by our sinnes: for God is wont to cast his own children oftentimes into great troubles, that hee may make them reioyce the more afterwarde. Furthermore others haue also their burthens. Let vs not say that neuerman was so oppressed with so many troubles: for as *PAVLE* sayth wee haue not withstoode as yet to bloud. God doth tame vs with great troubles, that wee may seeke for eternall life, in which we shall be freed from all troubles. There are also other endes of troubles which God doth send. Sathan doth endeouore to perswade vs in troubles that God doth hate vs, and therefore that it is needefull that wee prouide for our selues, but we must patiently looke for helpe from God, who also in his good time did mercifully at the length deliuer out of great troubles.

The 4. Sermon.

- 6 *Then she arose with her daughters in lawe and returned from the countrey of Moab. For she had heard say in the countrey of Moab*

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that the Lorde had visited his people, and
geuenthem bread.

7 W herfore she departed out of the place where
she was and her two daughters in law with her,
and they went on their way to return vnto the
land of Iudah.

8 Then Naomie sayd vnto her two daughters
in law, goe returne eche of you vnto her own
mothers house: the Lord shew fauour vnto you
as ye haue done with the dead and with me.

9 The Lord graunt you, that you may finde
rest, either of you in the house of her husband.
And when she kissed them, they lift up theyr
voyce and wept.

NOW hee entreateth of the re-
turn of NAOMIE into her coun-
try. In the first place is shewed
how as soon as she heard that
the Lorde hadde giuen plentie to the
Israelites, she presently betooke her selfe
to her iourney, that she might return in-
to her countrey. Both her daughters in
law kept her companie and followed
her a little way as it seemed of no other
purpose then to leaue their owne coun-
trie, and to goe with her into the land of
Moab.

We

We doe learne out of this place from whence aboundance of thinges doe come. For the scripture saith, God visited (which worde is taken both in the good part and euill) his people and gaue them bread: that is, fruit, corne, and other thinges necessary for the sustenance of life. All which amongst the Hebrues is called bread, as also in that petition, *Giue vs this day our dayly bread: : GOD* therefore doth giue vs all things necessary. But as God in his mercy doth giue vs aboundance: so of his iustice doth he giue vs scarcetie: He worketh by second causes, yet hee is not bound to them. Therefore let vs pray that hee deale not with vs according to our desertes, but according to his great mercie.

But here is a notable example to be followed of *NAOMIE*. For she by and by as soone as the famine ceased, went out of the idolatrous nation to the people of God, as if it were to a haue: so let vs also as often as occasiō is offered flie to that place, where we may serue God with a pure conscience, let vs embrace
3 him

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him with both handes especially if the word of God be preached publicly in our owne countrey. DAVID in bannishment did first complaine of this, that hee could not be present in the holy assemblies, and as the Hart doth earnestly desire the riuers of waters, after that he is chased of the hunters, so his soule thirsted after the Lord. 2. SAMUEL. 2 chap. DAVID hearing that Saule was dead, by and by he consulted with the Lorde, if he should goe vnto ZICLAG into some Citie of the tribe of IUDAH esteeming nothing more then to returne home with speede, hee being commanded of God without delay went with his wife and fellow souldiers to Hebron. If wee liue in those places, where religion is freely exercised wee can scarce containe our selues in our callings, what then will become of vs, there where no mention is made of the word of God, and so many wicked examples are dayly set before our eyes? Wherefore if thou fallest by some necessity amongst wicked men, as soone as thou canst commodiously, change

chaung thy place: For there is a greater care to be had of our eternal safetie the of all other thinges. Those Israelites are euill spoken of, and also deseruedly, which did not accept the allowance of **CIRVS**, and would not return into their countrie, but rather die in Babilon, than leaue their nestes.

It is said in the 18. **APOCA.** allegorically, that wee must leaue Babilon and Moab, that is idolatrie and wickednes.

NAOMIE doth exhort her daughters in law, that ech of them should go home to their mothers house, she doth call it their mothers house not because theyr fathers were dead, for afterwarde in the 3. chap. **BOAZ** doth prayse **RUTH** because she did leaue her father and mother and came into the land of Israell: but because children and especiallie daughters are most conuersant with the mothers and mozte familiar with them. **GENESIS. 24.** **REBECCA** doth call it the house of her mother and not of her father. Of what purpose she did perswade them not to come into the land of Iu-

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dah we will speake in place conuenient.

She doth pray for their prosperitie, first that God would blesse them: next that God would be mercifull vnto the, as they were to the dead and her. The worde *chaesed* signifieth godlines, mercifulnes, benignitie, and bountifulnes, not after a certaine maner but whiche doth proceede from an ardent affection, that speech is oftentimes found in the scriptures & this word EMETH is added, that is, truth or fayth. GEN. 24. ABRAHAMES seruaunt saith if ye now consult to deale mercifully with my maister, shew it that is if ye will doe him a good turne and deserue well of him, giue your daughter to wife for his sonne. 1. SAM. 15. It is sayd of the Cenites, that they did shew mercy to all the children of Israell when they came out of Ægipt, that is that they gaue them benefites: therefore they were preserued when the Amalekites were destroyed.

2. SAM. 3. chap. ABNER saith to ISHBOSHETH I haue dealt mercifully with thy house, that is, I haue bestowed benefites
vpon

vpon it.chap.10.DAVID said I wil deale mercifully with HANON the sonne of NOHAS as his father dealt mercifully with me, sending Embassadours who shoulde comfort him after his fathers death.And because he had receaued benefites of them, his will was to giue them thanks.&c.

What did these widowes? they did loue theyr husbandes when they were aliue, and they did serue them withall kinde of honest dueties so farre as it became honest wiues,they did speake honourably of the dead, and they did so lead theyr liues that the dead shoulde not be euill spoken of for theyr causes. Furthermore for their husbandes sakes they did helpe theyr mother in-law, being left alone, so they did shew mercy to the dead. But no man ought to thinke that of any preposterous zeale,they did offer I know not what sacrifices, or mūble vpp some prayers for them whiche were departed. For without doubt RUTH knew that those soules which are departed in the faith of the Messias are in
5 rest

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rest.&c. The Masse Priestes doe exhort men that they shew mercy to the dead, that is, hier Masses to be said for the forgiueneſſe of finnes, and that they should prouide to celebrate the ſeuenth daies the moneths daies and yeare daies. &c. that their ſoules might be freed out of purgatory. But ſith that God hath appointed ſo many kindes of ſacrifices yet (as PETER MARTER obſerueth) it is not read that hee did appoynt any at all for them that are tormented in purgatorie, which he would haue done if our ſoules ſhuld ſuffer any torments in purgatory. It is euident by the holy ſcriptures that there are onely two places for ſoules to be in, namely a place of reſt and a place of torments, the third place which is called purgatory is inuented of man. If any man wil do good to the dead, let him beſtow it on the widdow and his Children and friendes : alſo let him declare the noble deeds done by the dead man, neither let him do this, as at the requeſt of the man when he was aliue. &c.

The other thing is that NAOMI doth pray

pray for her daughters in law, that they may each of them find rest in their husbandes house, that is, she doth wish for their happy estates and peaceable marriages, she prayeth for good husbandes and tractable with whom they may lead their liues prosperously without poverty (which is a common burthen of marriage) and without stroakes and blowes. Afterwards in the 3. Cap: **NAOMI** said to **RUTH**, I do seeke thee rest, that thou mayest bee well, that is, I doe seeke that thou mayest haue a good husband. She did not think that marriage did lack all troubles. For marriage hath her troubles as diuers diseases, troublesome child-byrthes, faults, burialles, and other heauie lottes of children and many more of this kinde, but God as **NAOMI** knew will be present at godly matches & mitigate their troubles. But it is manifest that such husbandes as **NAOMI** wisheth for her daughters in law are giuen of God. Let not young men, nor virgins enquire by superstitious oracles what wiues or husbandes they shall haue, but let

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let them rather praye to God that hee would prosper them in that matter and let them depend vpon his prouidence. We gather of this wish or praier of NAOMIE, that she beleueed that God had a care of mortall thinges, and that hee doth reward good deeds with rewardes and punisheth euill deeds with punishments.

Next we do learne what things to desire and praye for, for others and especially for them which haue done vs good, namely all those things which pertaine to the leading of our life in godlynes. The Apostles also do beginne their Epistles with prayers for grace and peace from God. The Satiricall Poet doth somewhere reprove the foolish desires of those parents which do wish riches, and beautie for their childrē, and other such like things: not those things which are of great importaunce. Truly externall goodes without the goodes of the minde do profite vs little. Furthermore they do make bad prouision both for them selues & their children which do
curse

curſſe them as we do ſee them commonly doe. If thou doeſt bleſſe them, yet they are almoſt without any good, what then will become of them whome thou doeſt curſſe? Furthermore ſee what wee are to looke for of them which do deale well and rightly with others, loue, ſayth and other vertues are rewarded of God. If thou doeſt nourish thy parents when they are old, and do to them all the duties of a ſonne thou ſhalt find the like to be done for thee of thy ſons, but if thou doeſt trouble them, thou ſhalt looke for the ſame of thy ſonnes towards thee, and whether thou wilt or no thou wilt ſay or at leaſt think I am wel dealt with, for that I haue dealt wickedly with my parents, the ſame will bee ſayd of others towards whom we haue not bene mercyfull.

Alſo the office of married people is heere to be obſerued. *NAOMIE* doth praiſe her daughters in law becauſe they ſhewed al the duties of humanity to her ſonnes, let other women performe the ſame towards their husbandes if they gouerne

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gouerne themselves wel they may haue good husbandes and tractable for the most part: but if otherwise, they procure to themselves & others, great troubles: she doth wishe them rest, that is peaceable marriage. For married people ought not to braule and fight amongst themselves but liue peaceably, for peace and concord is especially praysed in matrimony. Many things are read of the offices of married folkes in the epistles of S. PAVLE and PETER which is not needfull to be repeated in this place.

NAOMIE kissed her daughters in law they shed teares plentifully which shalbe spoken afterward in place conuenient: NAOMIE afterwarde in this book did call her daughters in law, daughters, who did loue her better then their cōtrye, their parents and kinsmen. Good Lorde how seldome at this day do mothers in law and daughters in law agree: for braules do oft arise amongst them for light causes, many do wish their mothers in law to be at the furthest side of Garamantes. &c.

The

The 5. Sermon.

- 10 And they sayd vnto her, surely we will return
with thee vnto the people.
- 11 But Naomie said, turne againe my daugh-
ters: for what cause will ye go with me, are there
any mo sonnes in my wombe, that they may be
your husbandes?
- 12 Turne agayne my daughters, go your way: for
I am too old to haue an husband. If I should say
I haue hope, & if I had an husband this night
yea if I had borne sonnes:
- 13 Would ye tarie for them till they were of age?
would ye be deferred for them from taking of
husbandes? nay my daughters, for it greeneth
me much for your sakes, that the hande of the
Lord is gone out against me.



Hen N A O M I went on her
iorney towards her country,
both her daughters in law ac-
companied her a little waye
not only for curtesie, but they purposed
to accompanye her into the land of Iu-
dah. But she dissuaded them from their
purpose, and bid them returne again to
their houses, shewing these causes, for
shee saith, shee is now farther stricken in
age then to determine to marry againe
and

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and to haue sonnes who according to the law of Mosis may marry them and rayse vp seede to their brothers. NAOMI had not offended if she had bin married to another though she wer old. For Matrimonie is not onely instituted for the auoyding of filthy lustes, and procreation of Children, but also for the helpe and comfort of ech other. For God sayd it is not good for man to be alone, let vs make him therefore a help, &c. Manie widowes doe marry other husbandes that they may get their liuing more easily. But if she being stricken in age should marrie anie young man, she might haue bene accused of wantonnes and lightnes. An olde widowe ought rather to thinke of another life, than of the delightes of this life and newe marriages, and prepare themselues for heauen, and they may do that better, if they remaine sole, then if they were married.

Old folkes may learne by this exāple to be mindefull of theyr olde age, and forsake theyr nuttes, as it is in the Proverbes. Next she saith if shee should be
fit

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fit for marriage, and determine to marry and haue by and by a sonne by him, yet it were not good for them to tarry vntill they should come to age, and in the meane season neglect the occasions of marrying with others, who would marry the. Sometimes maydens doe wayt vntill those whome they will marrie do come to age, which is not without danger, as also that boyes and wenches are ioyned together by their parentes in some countries. Afterwards when they be old, either they do not agree, or their willes are easily changed. THAMAR the daughter in law of IYDAH did wayt vntill SELAH IYDAHs third sonne came to age that he might raise vp seed to hys ii. brothers which departed without sons. GEN. 38. Shee doth adde that she is moued, and very much greeued for theyr troubles, and that her sorrowe did increase. Or she would say this, it shoulde greeue me more than you, if for my sake you shoulde come into any hard case. Because the hand of the Lorde is gone out against me: that is, I am pressed of
E him

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him with pouertie and other troubles, what will ye do with me, sith that I cannot prouide for your profite. She is not so minded as they, who when they are oppressed with euill, doe wish all men to be oppressed with the same troubles : & do aduise for their own cōmoditie by other mens troubles. Sometime manie men can prouide for their daughters & children good marriages, but they will not because they shall lacke their seruice and be at great charges. I wil speake nothing of them who doe driue their children to filthines, that they may in the meane season pamper their paunches.

Naomi acknowledged that she fell into those daungers not by chance, but she confessed that the hand of the Lord was stretched out against her, for no afflictions fall out to the godly, except God decreed to exercise them with the same, the consideration of the whiche doth much auaille, to perswade to beare all thinges patiently. But what shee preuailed by this her speech we will shewe hereafter.

But

But thou doest aske: wherefore shee did driue backe both her daughters in law, offering their companie so willingly? Was it not profitable, that they shoulde be brought from idolatrie to true Religion: as if it were to be deliuered out of burning fire? I aunswere that N A O M I E earnestly desired her two daughters to haue bin conuerted to the worship of the true God, but she would by her dissuasion trie their faith, peradventure she did sufficiently know theyr mindes. For we may not trust their first motions, especially being yong womē, who will easely chaung their mindes & yeeld some times to light temptations. The wise woman feared least the matter peradventure should otherwise fall out in a straunge land, then they imagined, and they then should by and by fall back to Idolatry: how often do wee see men imbracing the Gospell, when they doe not obtayne that which they dreamed of, slide into errors to the great offence of others? For it had bene better for those Apostaties, as it is in the 2.

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P E T E R 2. neuer to haue knowne the truth, then when they know it to fall away from that holy commaundement which was giuen to the &c. Christ him selfe in the 14. chap of **L V K E** doth commaunde them who will follow him, to thinke what remaineth for them by two similitudes. Also in the 9. chapter of **L V K E** he sayth after the hand is laid to the plowe, we must not looke backe to thinges which are behind vs, and in the 17. chap. hee putteth vs in minde of **Lot's** wife which was turned into a pillar of salt, they doe not well who will driue others to Christian religion by deuises or vayne policies. For if afterwarde they vnderstand the matter to be otherwise then they heard, they will prosecute true religion with deadly hatred: we must deale with them with such arguments as are drawn out of the word of God. How much then doe they offend, who doe driue men to the profession of false religion with promises, deceites, threatninges and tormentes? 23.
M A T T. Woe saith he be vnto you scribes
and

and Pharifies, for ye compasse sea and land to make one of your profession, and when he is made, ye make him two fold more the childe of hel than you be. Because they who were of their sect, were instructed by thē to this, that they shuld be cruell enemies to Christ. There are some at this day who doe study to bring the Iewes to their religion &, cast thē into greater dangers, teaching thē against the lawe prescribed to them of God to worship Idols and belecue in a MESSIAS made of bread, &c. Also no man is to be forced to those things from whence he cannot returne. A young man is not to be driuen vnwillingly to take a wife, nor a Virgine to take a husband, for consent is required in marriages. Much lesse are they to be driuen to liue alwayes sole, with entisementes, or by craft, or by force or threatninges. If NAOMIE should haue had sonnes, yet shee woulde not haue her daughters in law to tarry till they were men, for the danger of the same: but now she wished them good marriages, much lesse shee

3

would

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would that they should vowe to liue alwaies widdowes, being in their flower of youth. In the counsell that was holden at Cesaraugusta it is recorded that Virgines were not to be accepted if they hadde vowed to GOD, except it could be prooued that they were 40. yeeres old, &c. Afterwardes they were taken in at 30. yeeres of age, all religion being ouerthrowne, and at last all were taken how young soeuer they were no exception. The Apostle, I. TIMOTHIE 5. chap. doth commaund widowes not to be taken to the seruice of the poore vntill they be 60. yeeres old, and young widowes to marry and to haue children and be house-keepers &c. At this day snares are laid for children of tender age. For many whiche were more fit for marriage are thrust vnwillingly into Monasteries, and of this are many monstrous wickednesses begotten. It is not onely a sinne in that, that simple young ones are put in the Monasteries, but this whole kinde of life as it is this day in vse, is against the holy Scriptures.

Though

Though men may see and vnderstand this, yet doe they defend their inuentions obstinately.

But if anie will contend that NAOMI did therefore perswade them to returne into theyr countrie, that they might liue better amongst their acquaintance than amongst straungers, not that shee would trie their mindes. We aunswere that she, if the matter was so, did sinne no lesse than they which perswade the, which are willing to forsake their country at this day, where they cannot worship Christ as they desire, and exhort them that they shoulde not doe so, but beleue in the heart what they list, it is no matter what they doe beleue, so that they beware of grosse crimes and obey the Magistrates, and waite for better times, &c. For Christ doth require a publicke confession of them that beleue in him. MAT. 10. chap. Wee ought to further the kingdome of heauen & look to winne others: yet wee must doe it wisely and not rashly, and euery man ought especially to apply, to instruct
4 theyr

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theyr children and houshold rightly in true Religion.

The 6. Sermon.

- 14 *Then they lift up their voyce and wept again, & Orpah kissed her mother in law, but Ruth abode still with her.*
- 15 *And Maomi said, behold thy sister in law is gone back vnto her people and vnto her Gods: retorne thou after thy sister in law.*



Owe afterwarde, here is declared, what **NAOMIE** preuailed by her speeche with her daughters in lawe, or rather what befell after she commanded them to retorne home. **ORPAH** returned to her mothers house, but **RUTH** taryed with her mother in law. Let vs heare what maye bee gathered out of these wordes for our edification. After **NAOMIE** had exhorted them both, with many reasons to retorne home, they wept agayne very much, which was a signe of great sorrow which they tooke of thys, that they were to part asunder. For sorrow bringeth forth tears: as bloud springeth

geth out of the body if it be wounded: so if the soule be wounded teares break forth. Wherefore some do call teares the bloud of the soule. As they offended not in weeping, so neyther do they at this day, which shed teares when they are drawn from their good friends. The Stoyckes say, that it becommeth not a man of courage to weepe, for that it is a signe of a weak & effeminate mind. But the holy scriptures teach otherwise, for in them there are many examples not onely of women: but of most valiaunt men who by teares haue testified their sorrow, and are not yet accounted to haue offended therein. I O S E P H wept foure tymes when his brethren came to him into Ægypt to buye corne. D A V I D who ouercame, and slew a Lyon, a Bear & Gyants, when Z I G L A G was destroyed he wept so much that his strength failed him: his souldiours also did the like. 1. S A M. 30. & 2. S A M. 15. D A V I D descending the mount of Oliues wept. P E T E R also wept abundantly: P A V L E and all they whome he had called to Millerum wept

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wept. ACT. 20. Our sauiour Christ himselfe wept often, therefore that Stoicall fencelesnesse is not approued of God. Yet as in other things so also in weeping their must be kept a meane, neyther must we weepe for euery cause. For all kinde of weeping cannot bee excused. **SENECA** although he was a Stoick himselfe, yet hee sayth wee may weepe but not howle out. But this makes greatlye to our comfort, that in this little booke it is written down twise, that these pore women wept abundantly, for heereby we do gather, that God regardeth the teares euen of them that be very poore. **DAVID** in the **PSAL. 56. 8.** declareth that God putteth their teares, and so the teares of the godly into his bottle, and and noteth them in hys regester. Good Lorde how fewe daughters in lawe are there at this day, who if theyr mothers in law, should departe from them into other countries or els out of this lyfe, would shed teares for them, or if they do shedd any they may bee called **Crocadiles** teares:

ORPAH

ORPAH kissed her mother in law: kissing was commonly vsed in Palestyne and all Syria, and as at this day other nations also do, so they entertained their friendes and gesse, at their comming, and bad them farewell with a kisse: in like maner they saluted them whome they met with a kisse. Christ in *LUKE. 7.* reprooueth *SIMON* the Pharasie because he intertained him not with a kisse. *ORPAH* bidding her mother in-law farewell kissed her. A kisse is a token of friendship, and kindnes, and also of reuerence, faith and obedience. *PLVTARCH* in the life of *CATO VTICENSIS* writeth, that when he departed out of his prouince, the souldiers reuerently kissed his hand, the which kinde of honour was at that time onely giuen to Captaines or Emperours, and that to very fewe of them. *POMPEIUS LETVS* in his compendium of the Romaine histories writeth thus, The Emperours first reached out theyr handes for theyr nobles to kisse, after with their own hands they lift them vp to kisse their mouthes: *DIOCLETIANVS* by

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by a decree appointed that all mē without difference of degree shoulde fall downe and kisse his feete, the which he set forth magnifically, adorning his shooes, with gold, pearles and stones, the whiche they doe record was done before by C. CALIGULA, &c. this sayth he. Afterwardes the Romaine bishops also, like vnto those tyrauntes whiche sought to haue done vnto themselues the honours due to God, offered to others their feete to be kissed: the which SIBILLA CVMANA foretold in the 8. Sermon: ΕΣΕΤ' ἄναξ πολίκερ' αὖ, ἔχωρ πέλας ὄνομα πόντου: κοσμοῦ ἐποπτεύου μισρῶ ποδὶ δῶρα πορίζου. that is, there shall be a king with a hoare head, or a helmet, hauing a name neere vnto the sea or bridge, regarding the world, bestowing his giftes with an euil foot, for they must thinke that he doth them great honour whome he alloweth to kisse his feete. S. PAVLE, I. COR. 16. sayth salute you one another with an holy kisse excluding the sinnes of vnchastitie and hipocrisie, and he doth not
in

in these wordes prescribe a lawe that all nations shoulde receaue this custome of kissing one another. 2. SAM. 20. I O A B kissing A M A S A slewe him. I V D A S with a kisse betrayed the sonne of God. This is too too common at this day that men whome they kisse, that is whome they flatter before their face, they do secretly backbite. It is to be supposed that this O R P A H kissed her mother in law of a sincere mind, not as that sonne of whom it is in the fable, who faining that hee would kisse his mother when he was led to execution, with his mouth bit off her eare. It is said that shee returned to her owne: If that shee had as it is very probable some taste of true religion, shee is a figure of them, whome the Lorde in the Gospell, calleth προσκαυβς which for a time professe the true faith, but do afterwarde fall backe againe, eyther for hope of prosperity or being discouraged for feare of troubles. It is not sufficient to lay some foundations of true religion but it must be builded vp vntill that spirituall building be perfected. It is not
inough

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inough to runne except we obtayne to the goale. Who so perseuereth to the end saith the Lord he shalbe saued and not he that began well and goeth but a little forward. LORs wife is to vs an example, who when she looked backe againe was turned into a piller of Salt. If this ORPAH had come into Iudea, it doth not seem that she would haue perseuered. But whether she perished in her errors, or was afterwarde conuerted or repented without the losse of the trueth we know not: neither should there concerning this or of others such like beanie questions mooued which tend not to edification.

RUTH tarried with her mother in law and could not be drawn from her by any perswasions there is a like example. IOH. 6. of Christes apostles, when many fell away from him, he asked them whether they would also go away: Therefore SIMON PETER aunswered: to whome shall we go Lord? Thou hast the word of eternal life, and we beleeue and know that thou art the Christ the sonne of the
liuing

lyuing God. We must pray to God that he wil suffer vs neither by flattering perswasions, nor threatnings and terrors, to be led away from true religion.

When ORPAH was departed, NAOMI agayne perswaded RUTH, that she should also returne home, because her sister was returned to her people & her Gods. But what Gods did the Moabites worship? besides others they had especially BAALPEOR, as it is read. NUM. 25. whōe some called PRIAPVS, as ISIDOR and THEOPHILAT as *Gradus de dijs gentium* witnesseth. Others call him SATVRNE, & BAAL was the name of the God, & PEOR of the mountaine or place where he was worshiped. Or the idoll, PEOR was so called because he was naked, for PAR signifieth to discouer, to make naked, namely because that PRIAPVS, as the author of a filthie verse sayth, had his secret partes alwaies naked, and neuer couered with anie garmentes.

The maner of the worship of this Idol was so filthie, that in holy assemblies it may not be spokē of for shame, whereby

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by we gather how far men fall away fro
God when the light of the truth is lost:
they also worshipped the God **CHEMOS**.

For it is sayd. **I. KINGS. II.** That **SO-**
LOMON built an alter to **CHEMOSH** the
abomination of **MOAB** in the Mount
of Oliues. And that which is written in
IUD. II. that **CHEMOSH** is the God of
the Ammonites, is not contrary to this
place, for it seemeth that both the nati-
ons worshipped it. Who this **CHAM-**
MOSH was it is vncertaine. **KAMAS** sig-
nifieth to hide, hereby some doe gather
that he was **PLUTO** the God of the hels,
or of things vnder the earth: **G Y R A L-**
D V S seemeth to say that **V E N V S A-**
S T A R T was called **CHEMOS**, whiche in
the figure of a starre was worshipped of
the Sidonians and the Moabites. There
are some which will haue **BAAL PEOR**,
and **CHEMOSH** to haue bin one and the
same God, to whome I doe not assent
because it is certaine that the nations
worshipped manie Gods, some thinke
that **CHEMOSH** was that God of ban-
quets and drinkinges, who is called of
the

the Grecians, *ἡλίου*, because that the Greeke alludeth to the Hebrue word. The nations adioyning to them had also their Gods or Idols. The Ammonites had MELCHOM 4.KIN.23.IER.49. which signifieth their king, peradventure hee was so called, because hee was chiefe among manie Gods which they worshipped for their defence. 3.KIN.11.

II. The God of the Ammonites is called MOLOCH, some thinke that hee was Saturne. what if he and Molcome were one: the Philistines had Astaroth, that is Iuno or Venus. I.SAM.7. The Accaronites had Belzebub, that is thei worshipped the god of a flie. 4.KIN. This seemeth to be the same with that, which is called of the Grecians *Μολοχ*, PLINIE in his 29. Booke. 6. chap. calleth it miodes, but lib. 10. cap. 2. in the old edition he calleth it achores. GREGORIUS NAZIANZ: calleth it ACARON. The God ACARON was called so of ACARON a Citie of the Philistines where hee was especially worshipped. IUBITER also was called *Aponarios* MUSCARIVS, of driuing and chasing

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chasing away flies, for the multitude of flies did great harme to the Phenetians, therefore they sacrificed to that God & prayed him to driue them away. The Philistines also worshipped DAGON, of whom there is mention made. IVD. 16. 1. SAM. 5. The Hebrues say that he had the vpper part of a man, and the nether part of a fish as NEPTVNVS and SIRENES are paynted. Dag signifieth a fish: others say the picture of a man set forth with a womens face. The Grecians call him *derceto* or *derce*. EVSEBIVS: lib. *de preparatione Euāgelica*: sayth D A G O inuented corne and the plow, and therefore IVPITER was called *arotrios* amongst the Phænecians. This seemeth well to agree with the Hebrue etimologie for Dagan signifieth corne or wheat.

This was a great temptatiō to RUTH. For no man will willingly forsake his Countrey and friendes. Neither doth piety perswade to do it, vnlesse waighty and necessary matters doe enforce vs. Our country doth allure vs to it, according to that saying of OVID lib. 1. *de ponto*.
Nescio

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39

*Nescio qua natale solum dulcedine cunctorum
Ducit, & immemores non sinis esse sui.*

Next men are of this qualitic that they can hardlye be drawne from their countrie religion. God in IEREM. 2. cap amplifying the sinne of his people being fallen away, sayth if they should go thorow the whole world, they should not finde any nation, whiche will chaunge their Gods with other Gods : yet, that they haue chaunged his glorye with a vayn thing, & with those which are not treue Gods . All nations do straightly keepe those Gods which they haue chosen. Therefore it is a hard matter to turn men from the worshippe of false Gods to the worship of the true God. Wherefore it had bene no maruel if RUTH had worshipped straunge Gods, and refused to imbrace a new religion. Furthermore householde examples do much mooue the mindes of men, for if they retorne to idolatrie whome we loue, especially if they be great men and many, diuerse men although they loue true religion

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beginne to fall away . Therefore it had bene no maruell if RUTH had returned to hers, being shaken and weakened by the perswasions of their mother in law, And it seemed that NAOMIE was not of that minde to constraîne RUTH to go backe, but to trie her sayth, and shee had a care least it should bee sayd after that shee was forced by her mother in law to receaue the Israelitish religion.

In such like cases the minds of men are to be confirmed by contrary examples promises and threatninges drawne out of the word of God. MAT. 10. sayth the Lord: He that loueth father or mother aboue me is not worthy of me, hee that loueth sonne or daughter aboue me is not worthy of me &c. So hee that preferreth his countrey, his religion and other thinges before Christ. Wee must not looke what other men doe whether they be many or fewe, but rather howe well they doe it and what God doth require of vs: and he is to be solicted with dayly prayer, that he will confirme and preserue vs by his spirit in true religion.

The

- 16 *And Ruth answered entreate me not to leaue thee, nor to depart from thee, for whether thou goest I will goe: and where thou dwellest I will dwell: thy people shalbe my people and thy God my God.*
- 17 *Where thou dwest I will die, and there will I be buried, the Lord doe so to me and more also, if aught but death depart me and thee.*
- 18 *When she saw that she was steadfastly minded to goe with her, she left speaking unto her.*

RUTH coulde not be perswaded by any meanes to leaue her mother in law: but as hot lime wherupon colde water is poured, shee by dissuasion becomes more earnest and forward: and in many wordes she declared that she would not depart from her, but that she was ready to suffer all estates with her, and that she would embrace the Israelites religion, and auoyd the superstition of the Gentiles: as it appeareth by her wordes. Entreat me not to leaue thee &c: or set not against me nor trouble me with thy dissu-

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dissuasions, neither hinder me from go-
 ing with thee. Whether thou goest I wil
 goe. I am ready to suffer all troubles
 with thee: and because she had said O R-
 PAH was going to her countrey and her
 Gods, she addeth thy people my people
 (vnderstand is or sha' be) Thy God my
 God. I will acknowledge no other God
 nor other people but that God of Israel
 whome thou doest worshippe and in
 whome thou doest hope and beleue:
 neyther will I hereafter worshippe
 BAAL PEOR or CHEMOS the Gods of
 my nations, or of any other nations.
 Where thou diest will I die, and there
 will I be buried. This is the affection of
 men that they woulde be buried in the
 graues of them whome they loue dear-
 lie, and not be seperated from them
 after they were dead. It it read. In
 GENESIS. that ABRAHAM bought
 ground of EPHRON the HITTITE wher-
 in there was a Caue whiche he conuer-
 ted to a buriall place for him and his:
 first he was buried there, then ISAAKE,
 then I A C O B would not be buried in
 Ægip-

Egipt but bound IOSEPH by an othe, that when he was dead hee would bury him in the land of CANAAN in the Sepulcher of his fathers. GEN. 47. 49. TOBIAS said vnto his sonne, I shall die, bury me honourably, and honour thy mother, and also bury her honourably by me in my sepulcher.

MEZENTIVS although hee was a wicked man yet in Virg: in the end of the 10. Æneid he entreateth Æneas that he might be buried in the sepulcher of his sonne LANSVS, It is accounted as a curse to lacke the honor of buriall, and not to be buried in the Sepulchers of their fathers, contrariwise it is accounted as a blessing to be buried honourably. But true Religion being decayed, superstitious men did thinke that pompous burials profited the soules departed. &c.

RUTH addeth an othe by the whiche she confirmeth that shee will not leaue her mother in-law. *The Lord doe so to me and more also, if ought but death depart mee and thee.* Shee doth not simplye sweare

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but curseth her selfe if she keepe not her promise, This kinde of swearing is oftentimes vsed in the scriptures.

The Lord doe so to me and more also. But it is not expresse what euils they do wish for themselves which vse those words, or to what vengeance they yeeld themselves if they falsifie their faith: For the holy Ghost by these Apostropies would teach vs, that we must deale warily in swearing, and beware least that our tooong runne before our minde, for here that saying ought especially to haue place: Toong whether doest thou goe? It is to be obserued that godly men of rentimes vsed swearings in the old and newe Testament. Not in all causes but onely in graue and waightie matters. And the maner which they vsed is noted, for all othes are not of one sorte. This maner which RUTH vsed, sheweth that all they should at length perish, who prophane the name of God by violating their othe, moreouer the saintes doe performe in deede, those thinges which they promised by othe, as RUTH
also

also did. There are some who do enter-pret these words conditionally. *The Lord doe so to me:* and so forward: if God giue me power and abilitie as hee hath done hitherto I will be constant: and so forward. But the first sence, that it should be the forme of an othe is more playne and simple.

Here is a notable example in RUTH propounded to vs, first her conuersion to God, and confession of her faith, denying her own nation and religion. She doth confesse that she will ioyne her self to the true God and his people. RAHAB made the like confession In I O S V A. 2. cap. for the Lord himselfe is your God and so forward.

Next here is an example of loue to God and our neighbour. Because without doubt she had learned of her father in law, of her mother in lawe, and husband, and especially by the inspiration of the holy Ghost: the God of Israell to be the true God, and leauing B A A L PEOR and other Gods, and Goddeses of the nations, she hasteneth her selfe to
that

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that land, where the true God is worshipped, neyther doth shee suffer her selfe to be hindered by any pleasures of this life.

She might haue liued more pleasantly amongst her friendes, and as it seemed haue gotten her a husband more easily. Yet she had rather (as it is sayd of **MOSES** in the Epistle to the Hebrues) to suffer troubles with the people of god, then to enioy the pleasures of sinne for a season, esteeming the reproche of Christ to be greater riches than the treasures of **MOAB**: If she had bin without sayth shee woulde haue returned home to the Idolaters, for euery imagination of a better marriage, of riches, and such other commodities. She dyd heare the word of God with profite, and therefore she might be compared to the tree well planted, and the house builded on a rocke. **MATT. 7. cap.**

Here we haue also an example of loue towards our neighbour, hee is our neighbour who wanteth our helpe, or wealth or counsell. **LYKE. 10. NAOMIE** being

being stricken in age and care, did lacke the helpe of others. Therefore RUTH would not go away from her, who had not receaued small giftes from her, and though she also was destitute of necessary thinges yet shee trusting in Gods goodnes, would not forsake her mother in law, whom shee esteemed as her own mother. Good Lord how few are there at this day, I say not daughters in-lawe which will shew such friendship to their mothers inlaw: but how fewe children are there which will shew suche friendship to their mothers inlaw or affection to their parentes being olde? Many cannot be perswaded by any reasons be they neuer so great to be present, and to serue their parents when they are diseased.

But when their parents are in good estate they abhorre theyr company, if they be somewhat seuer. They are very rare who thinke that they cannot bestowe so many benefites vpon their Parents as they haue receiued from them: yea they do oftentimes forsake them in
greatest

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greatest daungers: and the cause of this matter is, because they are destitute of fayth and loue. In that that RUTH denied her cuntry religion, and embraced the Israelites religion, the vocation of the Gentiles is prefigured, who leauing their superstitions, turned to the God of ISRAEL.

At last NAOMI seeing her daughter in law fully purposed to go with her, she would trouble her no more: but when shee had sufficiently seene and tried her constancy, shee willingly tooke her as a companion of her iourney, she did wish also the other to bee conuerted to true religion. Without doubt shee reioyced and did thanke God that he had prouided her (being afflicted so many wayes) so faithfull a daughter. For it should haue bene a troublesome & a hard iourney to her, to trauel so farre without a trusty companion.

Shee doth teach vs by her example that we must not be troublesome to the, who doe propound to themselves, to do good things, we ought rather with-stand

stand the who do deuise wicked things, that we may keep them back from their purposes, and although they be verie stubborne, yet we must at no hand giue place vnto them.

Let men that are poore and afflicted gather this comfort also, that God can stir vp men to helpe and feede them. And when they seeme moste forsaken, yet let them not be driuen to desperati- on by the enemy of mankinde.

The 8. Sermon.

19. *So they went both vntill they came to Bethle- hem and when they were come to Bethlehem, it was noysed of them through all the City, and they sayd, is not this Naomie?*
20. *And shee answered them, call me not Nao- mie, but call mee Mara: for the almightie hath geuen me much bitterness.*
21. *I went out full, and the Lord caused me to re- turne emptie: why call yee mee Naomie see- ing the Lord hath humbled mee, and the all- mightie hath brought me vnto aduersitie.*
22. *So Naomie returned and Ruth the Moa- biteffe her daughter in lawe with her, when she came out of the coutry of Moab: & they came to Bethlehe in the beginning of barlie harvest.*

It

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IT is described in these few
wordes, how **NAOMIE** and
RUTH came out of the land
of Moab to Bethlehem, in the
land of Iudah, and what befell to them
and what time of the yeare they went
this iourney, which doth containe great
doctrine and comfort.

First, they say that both of them went
together in their iourney, vntill they
came to Bethlehem. **RUTH** whiche was
the yonger, and therefore more light, did
not goe before her, being olde but way-
ted on her, neither is it to be doubted
but that shee did lessen the griefe of her
mother in lawes iourney by pleasaunt
speeches, & al other means that she could.
It is the duetie of young folkes when
they trauell with their elders to haue a
care of them, this phrase seemeth to de-
clare that they did not linger in their
iourney but went right to Bethlehem.
For it doth not become women to lin-
ger in their way.

The whole Citie is mooued at their
comming. *Him*, in the coniugation Ni-
phal

phal signifieth to make a tumult or a noyse or a sound. I. SAM. 4. verse. 5. when the arke was brought into the tentes, it is said that the Israelites cried as though the earth had shooke. The Septuagint doe vse this word *Cai echesen* and it sounded, as it is in this place also: I. KINGS. 1. verse. 45. When the king was chosen the Citie was in a tumult or was moued with a noyse. MATT. 21. when Christ went into Ierusalem the EVANGELIST sayth that the Citie was moued. Also in this place the Citie is moued that is: They were astonied, they had diuers speeches of the comming of the poore women: they did flocke to see the, as in many Cities, they do sometimes behaue themselues too too impudently, when straungers come: they wonder at this chaunge of thinges.

By this it appeareth that NAOMIE was a woman of great renowne and ELIMELECH her husband was a man of some accompt. For at the comming of poore men there is no great concourse of people: They asked if this was NAOMIE?

MIE?

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M I E? that name signifieth plentifull
sweete and pleasaunt. The meaning is,
is not this that moſte notable woman
which ſuffered ſo many troubles? or this
bewtiful woman: truly ſhe aunſwereth
not to her name. We haue bene Troi-
ans. Good Lord how much is ſhe chan-
ged! For though ſome ſpake this of a
good minde, marueiling at ſo great a
chaunge, yet it is probable that ſome
laught her to ſcorne, becauſe ſhee had
loſt her beautie and her goods by ſeek-
ing for a better condition, according to
the maner of the common people. But
that doth greatly trouble vs, when others
doe mocke vs, in our afflictions, and
doe not rather ſorrowe with vs, we ſee
with ſuch ſcoffes euen moſt valiant men
much troubled. By the way we doe alſo
learne that bewtie is a fraile thing which
perisheth by diſeaſes, by olde age, by
euill vſage, and by many other meanes.
Therefore we muſt not haue too much
truſt in beautie. There are excellent ſen-
tences concerning this matter amongst
the Ethnickes.

She

Shee doth desire them to call her no more NAOMIE but rather MARA, that is they should call her bitter, sad and afflicted because of the bitterness wherewith God himselfe had touched her, and that which shee had said in a worde she afterwarde expresseth more fully: I went out full, and the Lorde caused me to returne emptie. I had a husband and children and wealth, and nowe I am destitute of all these, and therefore I doe not aunswere to my name. My affaires are no more in that estate wherein they were when I was in flourishing age and bewtie: God hath pressed and humbled me with diuers troubles: therfore an other name doth agree with my estate. Wee learne by this, that godly men wheresoeuer they be, whether at home or abroad want not their crosses. When NAOMIE returned into her country, she was entertained with scoffes, no doubt. But in the land of MOAB also, shee must needes see & heare many things which greatly greeued her mind. God doth graunt a truce to his children for a time

G

but

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but in the meane season he woulde they should gather their wittes together, and prouide for the troubles to come. Wee must not desire of God to liue without a crosse, who doth chasten them whom he doth loue. **HEBRV. 12. 2.** **TIM. 3.** all that will liue godly must suffer persecutions. **ACTS 14.** we must goe into the kingdome of heauen through manie troubles. Let vs not thinke then that it is an argument that God is angry with vs, when he doth afflict vs with diuers troubles. Secondly here is to be seene how **NAOMIE** gouerned her self, in that new affliction and other troubles, wherewith shee was greatly oppressed. She ouer-came all troubles with patience. She did giue place to them that skorned her, so that if it pleased them they might for **NAOMIE** call her **MARA**. She spake nothing impioulsly against god, or reproch-fully against man: the old woman might easily haue found some thinges, with the which shee might haue vpbraided those which so entertained her, saying how impudent are you? what meaneth this

this concourse? did you neuer see poor
& afflicted women? haue ye nothing to
do at home? do you reioice at other mēs
troubles? Truely you doe shewe your
great foolishnes, or rather enuie. But she
vserh no suche wordes, shee doth deale
peaceably with them, and she doth con-
fesse freely, that her estate was in a hard
case. But how could she beare the repro-
ches of the people, and lightly beare so
many troubles, when all of vs by nature
are vnpatient? first she doth confesse that
these thinges fell not out by chaunce
but that G O D was the first author of
these troubles, who gouerning al things
well according to his good wil, doth in-
iurie to no man. God hath brought me
back (saith she) he hath troubled me, he
hath afflicted me, shee doth not accuse
the Moabites nor her husband nor chil-
dren nor fortune, but attributeth al this
to God. If we beleue that God who is
a most iust and mercifull father doth im-
pose the crosse vpon vs. wee shalbe the
more patient. We haue an example of
I O S E P H, who said he was sent of God to
Egipt

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Egypt: also DAVID who said that GOD did commaund Shimei to curse him. We must not thinke what they are who doe hurt vs, either in word or deede: but what we are and with what sinnes wee prouoke Gods wrathe against vs, what we haue deserued, and let vs submit our selues to him: if wee rest vpon second causes, we shal neuer haue quiet minds. Then shee doth acknowledge that God did send her those troubles, for good & and not to ouerthrow her: for shee sayd he humbled her. This word signifieth to humble, to afflict: for of trouble humilitie doth follow. Trouble doth giue vnderstanding. This NAOMIE was not without her faultes. It may be shee did not know before he was dead, how notable a husband shee had, and the same may be sayd of her children and wealth and health, &c. or els she had too much delight in them, and trusted too much in them.

God doth take away those thinges wherein wee put our hope & confidence that our whole hart may deped on him alone.

alone. DAVID sayth in the Psalme: it is good O Lorde that thou hast humbled me. This profite of the Crosse is great which ought to teache vs patience: for god prepareth a way to thinges greater by troubling vs. As if any man taketh down an old house that he might build a new house better thē the other. Further she saith twise that shee is afflicted with the almightie god, who can easily conuert troubles into prosperitie. In all troubles think that god is almightie, & therefore it is not hard to him, if he will and the good of his children do so require, to deliuer thē out of their troubles. Hee doth make the poore rich, he doth heale the sicke, he doth raise vp from the dead hee doth decke the despised with great authoritie. Furthermore he doth sometime bring his children into great aduersities for this cause, that they may afterwards acknowledge him their only deliuerer, and giue him thanks.

In the last place it is noted what time of the yeare she returned into her countrie, namely in the spring time whē they
3 began

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began to reape barly. About the feast of the passeouer they began to reape barly. The Chaldean interpreter saith that she came the first day of the passeouer when the Israelites began to reape the sheafe or handfull of the first frutes whiche was barely: **LEVI. 23. ca:** It is writtē that the 15. day of the month of Nishan they offered a handfull of eares of the first frutes of their corne, this was barely as the Hebrue interpreters do affirme: this matter is mentioned for the historie of the chap. following how **RUTH** went to gather eares and came acquainted with **BOAZ**.

NAOMIE doth teach vs by this example, that we do not neglect occasion, which is (as **CICERO** saith) a time which hath in it selfe a dexteritie to doe somewhat, or not to do: this in attempting & performing matters is of great importance. Things haue their time as **SALOMON** saith in his preacher. **PAVLE** to the **EPHE. COLO.** comaundeth to redeem the time. The metaphor is borrowed of biers. Hee that letteth it slip afterwards

wardes cannot haue it againe. The olde man in PLAVTVS sayth, when thou art a young man, nowe that thy bloud is found, thou oughtest to giue diligence to thy affaires. Let youtnes when occasion is offered learne their bookes and true religion: let them not deferre it vnto others times whiche will lesse agree for the learning of these matters, As lone as NAOMIE hoped that she could get any liuing in the field, shee returned into her own countrey, she doth not deferre the matter vntil all corne was gathered. SALOMON. 10. PRO. Who doth gather in the sommer is a wise sonne. Cap. 20. The slouthfull will not plowe because of winter, therefore shall he begge in sommer, but haue nothing.

CAP. 2.

The 9. Sermon.

- 1 *Then Naomies husband had a kinseman one of great power of the familie of Elimelech & his name was bobaz.*
- 2 *And Ruth the Moabitisse saied vnto Naomie, I pray thee let me go to the field and gather*

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her eares of corne after him, in whose sight I
find fauor. And she answered: Go my daughter.
3 And she went & came, and gleaned in the field
after the reapers, and it came to passe, that she
met with the portio of the field of Bohaz, who
was of the familie of Elimelech,



T is declared in the former
chapter, how RUTH was con-
uerted to true religion, and
followed her mother in-law
into the land of Iudah: In this chapter is
shewed how she came acquainted with
BOHAZ. Besides a notable example of
gods prouidence: there are also in this
chapter propounded by the holy ghoste,
examples of many good duties or ver-
tues in NAOMI & her daughter in-law,
in BOHAZ and his household.

First it sheweth how BOHAZ was kinf-
man to ELIMELECH, and a man thus ti-
tled *Chail* which word signifieth, forces,
strength, and wealth. He was as it doth
apeare, a wise man, strong and wealthy,
the which is heere recorded before, for
the historye folowing The Hebrus and
Chalde interpreters thinke, that this
BOHAZ

BOAZ WAS IBZAN the Iudge. For that it is said in the 12. chap. of the I V D G E S, that IBZAN of Bethlahem raigned after IPHTAH. But as concerning this kindred Bibliander in his bookes (gathered out of the H E B R V E Chronicles) *de demonstratione euangelica*, (not yet come to light) doth note that ELIMELECH and NAASSON, but LIRA in his cōmentaries vpon this booke the 2. 3. chap. doth note that ELIMELECH, and SALMAN the father of this BOAZ were brethren, wherof it shalbe spoken afterwardes.

RUTH asked leaue of her mother in law to go into the fields to gather eares. The Grecians doe call gleanig *Calamon Sullagen* to gather eares *Calamasthi* the which is lawfull by the lawe, LEVIT. 19. when ye reap the haruest of your ground ye shall not reape euery corner of your fieldes, neyther shalt thou gather the gleanig of the haruest. Thou shalt not gather the grapes of the vineyard cleane neyther euery grape of the vineyarde, but thou shalt leaue them for the poore & strāgers, for I am the Lord your god.

After.

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Afterward 23. chap. And when you reape the haruest of your land, thou shalt not ridd cleane the corners of thy field when thou reapest, neyther shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore, and to the stranger: I am the Lord thy god.

DEUTRO.24. When thou doest mow thy haruest in thy field, and hast forgotten a sheafe in the felde, thou shalt not goe againe to set it, but it shalbe for the straunger, for the fatherlesse, and for the widow, that the Lord thy GOD may blesse the in all the works of thy hands. When thou beatest thyne Oliue tree, thou shalt not goe ouer the boughes againe: but it shalbe for the straunger fatherlesse, and widowes. When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after the: but they shalbe for the straunger, for the fatherlesse, and for the widowes. And remember that thou wast a seruaūt in the land of Ægipt, therefore I commaund thee to doe this thing. Furthermore LEVIT.25. chap, hee doth commaund
that

that the seuenth yeare be a sabbaoth to the Lord. They ought not to sowe, nor plant vineyards, but those which grew of themselves, should they leaue to the straungers and poore. Likewise in the yeare of Iubile. MATT. 12. The Pharisees accused not Christes Disciples, (whiche on the sabbaoth daye did goe through the corne, and gather eares, and eate) of theft or spoyle, but of breaking the Sabaoth. Although it was lawfull for straungers, and widowes to gather eares: yet RUTH woulde not doe it without the aduise of her mother in law. Daughters in law may learn by this example, how to esteeme their mothers in law, and how to honour them. This woman did not contemne her mother in law, though she had lost her husband and had no children by him: moreouer she is constraigned to nourish her, she loueth her aswell as if shee had bene her owne mother. The commaundement of the Lord. *Thou shalt honor thy parentes:* doth comprehend both mothers in lawe and fathers in law. Honour doth also consist in

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in this, that daughters in law doe aduise with theyr mothers in lawe, when they goe a iourney, or doe anie other things whiche are of any moment. There are now few daughters in lawe, or naturall daughters whiche deale so modestly with theyr parentes. If they shoulde nourish theyr mothers in law as she did, and should consult with them of things to be done, good Lorde what brawles would they moue? If theyr parentes of naturall affection, or good will, whiche they beare to their children, doe admonish them what they should doe, or not doe, how greuously will they vpbraide them? howe many children are there which walke the streetes in the night against their fathers willes? how manie daughters which runne to all gasinges and daunsinges? **NAOMI** did aunswer her friendly, (go my daughter) Let not mothers in law being consulted with of theyr daughters in law, mock them, nor vpbraide them with bitter wordes: but aunswere them courteously, that they may thinke them selues to be esteemed

as

as naturall daughters. Againe shee calleth her daughter, shee reprocheth her not. It is profitable and comely for straunge widowes (especially if they be yong and bewtiful) to keep themselves at home, and not to go alone, nor wander into the streetes, least they be suspected for vn honest, or be rauished as wee may read of *DINAH* the daughter of *IACOB*. Necessitie which is the extreemest and greatest dart, constrained her to go out of her house, that she might get her owne liuing, and her mother in lawes. Let not parentes be too rigorous, but graunt those thinges whiche are conuenient, *RUTH* went into the fields to gather eares. She did not like an idle hufwife, looke for foode from heauen, shee did not steale other mens goodes, shee did not lay out her body to sinne, to get her thinges necessary, but shee applied her selfe to honest labour, yea, and to hard labor: for to reape corn, to gleane, and to seeke eares through the fieldes in the greatest heate of the sunne is a hard and troublesome labor. Neither would she

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she be troublefome to anie bodie: for she promifeth to goe into his fieldes in whose fight shee found fauour, that was to whome shee was acceptable, with whose good wil she might gather cares. She doth also obserue the time and occasion of getting her liuing. She was not vrged to labour as many must, but of her owne good will, and diligently, she did that which she shoulde doe. Godly women ought to follow this notable example of labor and humilitie. PAVLE saith 4. chap. EPHE. who so doth steale let him steale no more: but let him labour and worke with his handes, the thing which is good, that hee may bestow vpon whome it is needfull. Not that necessitie doth driue all men to worke with theyr handes, but rather to endure any extremities then to vse deceites, fraudes, or other guiles, al which are comprehended vnder this worde steale. There is not one kinde of labour: there is a labour which doth more require the minde than the body, as to giue iudgement, to gouerne a Church
or

or schoole, to minister phisicke &c. For who so thinketh that iudges, Ministers, Shoolemaisters, and Phisitions do not labour, is no lesse foolishe, then they which do thinke, that no body laboreth in the ship, but the plumpers, and rowers, & not they which do hold the stern. Agayne, there is a labour which doth especially require the body, and this is not of one kind: for ther are many crafts and occupations. As euery member of the body haue their function: so in the body of the common wealth, euery man hath his peculiar labour, and it is not profitable that euery man shoulde vse one art. The apostle commaundeth to worke *To agathon* that which is good & honest. For there are *matiaotechniai* as tumbling and iugling: there are some deuclishe craftes, as engrosers, vsurers, baudes, which were better to doe nothing, then so to exercise their labours. There are some which do onely serue mens pleasures. But God doth commaund vs honest labours. God placed **A D A M** before his fall in paradise, and would

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would not suffer him to bee idell, but to dresse the garden, the which hee might haue done without trouble : after his fall his will was, that hee should get his bread with the sweat of his browes, and that hee should till the earth with hard labour, which was curssed for hys sinne. SOLOMON PRO V. 6. doth stirre vs vpp to labour by the example of the Antes, and he immitateth and remembreth the wordes of the sluggardes that can scarfe be drawn out of their beddes. Also the wise men of the gentiles doe commend laboure, and dispraise Idlenessse. The Massilienses (as valerius Maximus doth testifie) did shut out all them which would seek to liue sluggishly vnder the pretence of religion. If our auncestours had done so, in some yeers past we should not haue had so many orders of Monkes : but euery man ought not onely to do that which is good, in hys calling, but in a lawful time, and not vpon daies forbidden, and while strength doth serue. Neither is there anye cause why any man should tyre out himselfe
with

with immoderate laboures, and those things which thou hast gotten by thy labours are to be ascribed to the blessings of God. The Appostle in the 1. THESS. 4. and the 2. THESS. 3. chapter, doth shew the cause wherfore good men ought to labour: namely, that they may help the needy, and that they may haue things necessary, and not be burdensome to others, as straungers, Annabaptistes, & other idle fellows are. It befell that without any direction of man, shee came into the field of BOHAZ, or it came to passe or chaunced: this word *Mikrah*, signifyeth the successe, the issue, or chance. 1. SAM. 6. verse. 9. of the ark it is sayd, if it go to Bethshemesh, it is he that did vs althis euill: but if not, we shall know then that it is not his hand which touched vs: but it was a chaunce that happened vs, &c. If thou doest consider RUTHES will, it was by chaunce that she went into that field: if the purpose of God, he led her as it were by the hand: those things which seem to vs to be done by chaunce are not done without the prouidēce of
H God.

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God . We may haue an example out of the law, where this matter is prooued: EXOD. 21. and DEVT. 19. If two men fel trees, and the axe slide out of the hand of one of them and kill his neighbour: he did this vnwillingly, and therefore he was allowed a sanctuary: but as concerning God, hee deliuered him ouer for certayn causes. HIEROM on the 12. chapter of IEREMI saith, that nothing falleth out either good or euill, by chaunce, but by Gods prouidence and iudgement: as it is said in the Prouerbs of SALOMON: Lots are gouerned of God. If a sparrow cānot fall to the ground without Gods wil: what can come by fortune in mans affairs which doth not fall out by Gods determinate councell: we see how God doth direct and blesse those men which take honest laboures in hand: of which we will speake more afterwardes : but shee was well accepted of BOHAZ and his familie.

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The 10. Sermon.

- 4 And behold, Boaz came from Bethlehem, and said vnto the reapers, The Lorde be with you: and they answered him, the Lord blesse thee.
- 5 Then said Boaz vnto his seruant that was appointed ouer the reapers, whose mayd is this?
- 6 And the seruant that was appointed ouer the the reapers answered, and sayd, it is the Moabitische mayde, that came with Naomi out of the countrey of Moab.
- 7 And she said vnto vs, I pray you let me glean and gather after the reapers, among the Shewes: so shee came, and hath continued from that time in the morning untill now, saue shee eaiyed a little in the house.



E haue declared before that RUTH hauing first gotten leaue of her mother in lawe to gather eares after the reapers, came by fortune, or (that I may speake more truely) by the prouidence of God, into the field of BOAZ her kinsman: but what befell to her there, the holy Ghost doth diligently set downe, in these wordes following. In the first place here is shewed, howe BOAZ coming

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ming from Bethlehem into the field, saluted his reapers, who answered, the Lord blesse thee. The worde blessing is vsed in diuers places of the holy scriptures, and hath diuers significations. Sometime it signifieth to prayse & giue thanks, as when DAVID saith to Abigail in the 1. Booke of SAMVELL the 25. chap. praysed be the Lorde God of Israel, which sent thee to meet me this day. Sometime it signifieth to pray for good thinges: as in the 48. chap. of GEN. IACOB the Patriarcke blessed his sonnes, that is, he did wish wel vnto them. GEN. the 37. chap. IACOB both at his coming to the king, and at his going away blessed him: that is, he saluted him, & bid him farewell, he gaue him thanks and wished him well. When it is attributed to God, it signifieth to doe well, for God by his worde doth worke. It is sayd in the 10. chap. of the Prouerbes: The blessing of god doth make me rich, that is, God doth increase and preserue riches. What the simple vse of this word is, we must consider by reading the holy scriptures:

scriptures: as whē they say in this place. The Lord blesse thee. The meaning is, the Lord giue thee a fruitfull haruest, & and all good thinges, as well for the body, as for the soule.

We haue an example in this place of salutation. The maner of salutation is not onely olde, but moſte profitable to reconcile and confirme loue: which our ſauour doth diligently commend to all godly men. The Aungell ſaluted G E D I O N as hee was threshing corne, with these wordes. The Lorde be with thee thou strong man. I V D G E S 6. chap. It is reckoned vp amongst the duetie of the Priestes, to blesse the children of Israel. There is a solemne blessing set downe in the 6. chap. of numbers. Some Anabaptistes, will not haue men saluted, citing that which Christ in the 10. chap. of L V K E sayd to his seuentie disciples: salute no man by the way: but he doth meane nothing els then vnder the colour of salutation, to suffer themselves to be called from their calling: or if thou wilt vnderstand it according to the letter,

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ter, it was a personall and speciall commaundement, and not a generall. The Aungell saluting the blessed virgin vsed this same forme, which B o A z doth in this place. Also Christ saluted his Disciples saying, peace be with you. The Apostle P A V L E doth begin and ende hys epistles with salutations. Hee putteth downe their names whom he saluteth: also the names of them which do salute others. It is incredible to be spokē, how much that will auaille to the getting of good will, but we must take heede least we doe it with an hypocrites minde. It is a poynt both of curtesie and of humanitie to salute others, and to pray for them. If great and mightie men doe salute poore men, they are marueilously affected, seeing that they are not despised of them. Neither was it to be doubted but that this salutation of B o A z was moſte acceptable to the reapers. There are some who doe of enuie and hatred disdaine to salute others, who shoulde remember that commaundement of Christ, that wee must pray for
and

and wish well to our enemies. How oft commeth it to passe that many who will not willingly salute one an other, after they haue ben absent & asunder, would desire nothing more, then to liue together, and to vse all dueties of humanitie to eche other.

Here is an houshold example propounded vnto vs, of a good housholder he goeth to his reapers, he looketh what is done in the field, for the presence of the maister helpeth much in any worke. **PLINIE** in his 8. booke 6. chap. the elders haue said that the eye of the maister is moste fruitfull for the ground. **ARISTOTELL** in his 1. book of gouerning a house doth write of a certaine man, who being demaunded what dung was the best: aunswered the steppes of the maister. Although a man hath good and trustie seruantes and bayliffes, yet the mayster being absent, they do all things the more negligently and carelessly, **TIRVS LIVIVS** sayth elegantly, those things doe not prosper which are ouerseene by straungers. Read the prouerbes of

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ERASMV^S concerning this matter, the forehead is better than the hinder part: negligent householders doe spoyle both themselues and their seruantes. These sayings may be applied to greater estates, as to kings and Bishops, that they doe not al things by other mens hands, eyes, and eares, while they doe cocker themselues with pleasures.

BOAZ asked his seruant which hee had set ouer the reapers (IOSEPHVS calleth him *Agronomon*) of RUTH, what shee was, or whose wife, or daughter she was. This he did not aske as some youthes doe, that they might offer them some villanie, but because he saw that she was a straunger and painful: The Bayliffe answered, shee is that Moabitesse, which came of late with NAOMIE, and he gaue her great prayse: hee little thought that she should haue bene his wife, but see how wonderfully GOD bringeth it to passe.

As touching that BOAZ appointed a seruant ouer the reapers, who shoulde prescribe to euery one of the their taskes, &
see

see that they did euery thing in order, & without doubt an honest man, all householders ought to followe it. For vnlesse that in great families, euery one knowe what to do, or haue theyr ouerseers and guides, they may haue theyr things very negligently done: as order is required in an armie: euen so in a household. That seruauⁿt did marke RUTH so diligently, that hee coulde aunswere his maister to that hee did aske: so ought all seruants to marke diligently euery thing that appertaineth to them, that they may giue an account of euery thing to theyr maisters.

This also must be noted diligently, that he praysed RUTH. He doth not, as the enuious, dispraysse and lessen those thinges which are praise worthy in her: Neyther doth he hate her, because shee is a stranger, nor reproch her for it. They are to be praysed for their vertues, who are worthie of prayse: vertue must not be hated. Oftentimes the poore men being commended to the rich by theyr seruantes, they receaue great commoditie

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ditie by them. This kinde of ductie is required of vs, that if wee cannot helpe the godly, by our owne riches or counsell: at least, let vs entreat others to doe for them, which wee may doo without our hurt.

But he doth shew two things of RUTH which are worthie of prayse, and are to bee followed of vs. The one that shee did aske leaue of them to gather eares. The law of MOSES doth graunt straungers and widdowes by name to gather eares: yet she would not by that warant gather eares in the field without the owners good will. There are many who against the minde and wil of the owners, and agaynst the law of God and man, do go into other mens fieldes, and by theft and rapine, take awaye their fruite and destroy their hedges and doe them great hurt.

The other thing for which she is commended, is, that she was painfull and diligent from the morning vntil this time, namely, she plied her labour to the mid-day. By and by: as soone as she had eaten,
she

she returned to her labour, sauing shee
tarried a litle in the house. *MVNSTERS*
enterpreteth it, except she eased her selfe
in the house. The Tigurine translation
sayth, that she sat a while in the house.
Some doe vnderstand it, that she tarried
in the house not a moment. The old in-
terpreters and Septuagintes wer of this
minde; Others doe think that she stood
still, and rested not, but when shee went
home, or tarried in the tent, (which per-
haps they had in the field to take the
shadow, and to recreate them in) Those
Countries are very hote in the time of
haruest, shee was not of the number of
those women which walke idelly in the
streets, and look the whole day through
the windowes: but rather she was such
a one as *SALOMON* speaketh of in the
Prouerbes, of whome amongst other
thinges he saith, that she laboureth day
and night: this ought to be more ac-
compted of in women then bewtie.
There are this day fewe children, or hi-
red seruantes, which will work so hard
as shee did.

The

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The 11. Sermon.

- 8 Then sayd Bohaz vnto Ruth, hearest thou my daughter? go to none oher field to gather, neither goe from hence, but abyde heere with my maydens.
- 9 Let thine eyes be on the field that they do reape, and go thou after the Maidens. Haue I not charged the seruantes that they touch thee not? moreover when thou art athirst, go vnto the vessels and drinke of that which the seruantes haue drawne.
- 10 Then shee fell on her face and bowed her selfe to the ground, and sayd vnto him, how haue I found fauoure in thine eyes, that thou shouldest know me seeing I am a stranger?



OW BOHAZ did talke with RUTH, and how shee behaued herselfe towards him is heere declared. BOHAZ talketh with her friendly, according to his age and estate, hee calleth her daughter, for hee was olde and one of the elders and gouerners. Where the scripture commaundeth sonnes and daughters to reuerence their parents, it meaneth amongst others, them that are yong, whose duety it

it is to reuerence the elders and especyally the magistrates. Next he commaundeth her that shee go not into an other field to gather eares . For peraduenture least she should be troublesome to him, shee would not onely gleane in his field but in others also : but hee vnderstanding that she was a notable woman, was willing to do her a good turne, hee doth not send her ouer to others, as some vse to doe, which when they colde easilye and ought to helpe their poor kinsmen, cast this care from them. He doth commaund her that she goe not out of that place wherein she was to another , but accompanye his maydens and followe them : partly least shee should haue any wrōg being alone in any of his grounds, from the which his seruauents might easily defend her: partly if shee were with those his seruauentes: shee might gather eares with lesse trouble, which did without doubt passe the time by pleasaunt talke, sportes and songes. For it is profitable that men, that are sad and troubled be conuersant and talk with others, and

as

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as muche as they can, let them auoyde solitarines. Hearest thou my daughter? to wit, that which I haue commaunded thee, doe not gather in any other mans field then mine. The Germanes do also say, *hast du es ghoit?* when as they do earnestly commaund or giue any thing in charge to others. Further he promisseth her defence against his seruants, is not this (saith he) most certain, I haue commaunded my seruants that they touch thee not? The Hebrues doe vtter by an interrogation that which they woulde vehemently affirme. Afterward, cap. 3. vers. 5. My daughter doe not I seeke thy rest that it may be well with thee? 1. SAMUEL. 10. chap. Is not the matter so as I told thee, that god hath annointed thee to be gouernour ouer his inheritance? 1. SAM. 23. The Ziphians, the traytors sayd vnto SAUL, doth not DAVID dwel with vs in the fortes and wood? So I vnderstand that saying of the woman of IOHN. 4. is not this the Christ? certainly it is Christ.

In haruest and vintage great libertie
or

or rather licence is giuen to workemen, for the ease of their labours, but sometime they doe abuse theyr libertie, they doe handle many shamefast and chaste virgines very filthily, and doe many thinges insolently: his seruantes might haue done the same, therefore hee doth promise her that he wil admonish them that they doe not hurt her. But it is the duetie of householders that they do not onely preferue the chastitie of their own maydes, but also of others, that no filthines be spoken, whereby they might be prouoked to lewdnes, let him shewe them how filthie a thing whordome is, and how harlots are defamed with publike infamie. Let him call them backe from all thinges, which may prouoke them to lewdnes, especially if he see the gamesome or waton, as from lewd talk, from keeping companie with suspicious men, from filthy shewes and daunsings &c. There are some who say that it is but in vaine to keepe them straightly, but youthes doe oft amisse for want of vnderstanding. But howe wicked are they
who

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who offer their maydens (whose chastity they ought to preferue, and be to the in stead of parentes) to others, or defile them themselues? He ought also to beware, least the body, fame, or goods, of his neighbours or any others be hurt by his seruantes.

He must not onely keepe in order his household seruantes, but also his beasts that they be not hurtfull to others, as dogges, horses, oxen &c. It is said in the law, If an ox wer wont to strike in time past, and it hath bene tolde his maister and he hath not kept him in, and after he killeth a man or a woman, the ox shall be stoned and his owner shall dye also, &c. Also if the fire breake forth and burne corne, and take into the stacks standing in the fieldes, hee shall restore the losse, that did kindle the fire. If any man shall digge a pitt and shall not couer it, the owner shall restore the losse of the cattell: The Lorde commaundeth that those houses which are flatt should be bartelled least any man shoulde fall downe.

He

He doth adde this, that if shee were a thirst, she should goe to the vessels and drinke of the water, which the seruants haue drawne. There is great scarcitie of water in those places, *PALESTINE* hath her floudes riuers and springes, but yet in many places the springes are dried vp with those great heates, so that sometime they fetched water a great way. The which also befell in our country of *Heluetia* (which aboundeth with waters in many places) in the yeare 1540. In the 26. chap. of *GENE: ISAACKS* seruantes digged pits which for quietnes sake he yeelded to others. In *EXOD.* the 2. chap. *Moses* did helpe the daughters of *IBETHRO* which drew water for their flockes, when the shepherdes withstoode them, because there were no other welles in those places. Therefore it is a great benefite, that hee doth bid her goe to take drinke out of the vessels, that is flaggons or bottels.

As the latines doe vse very largely this word *arma* (that I may note this by the way) namely for instrumentes, for
I cuery

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euery arte, as armour for warre, for schollers and for cookes &c. So **KELIM** which is amongst the Hebrues vessels, doth signifie instrumentes, weapons, ornamentes, household-stuffe, and apparel. This seemeth to haue some force that he sayth, whiche my seruantes haue drawne: namely not without labour: Although they say they haue drawne it by theyr labour, & driue thee away: yet I will that thou drinke, no man shall resist thee: afterward he doth commaund her to eate meate together with the reapers.

Here is set foorth to vs a notable example of humanitie and kindnesse towards the poore, widowes, straungers, and especially towards them that are newly conuerted to the truth, and how they are to be handled, looke in the Epistle to the **ROMAINS** the 14. and 15. chap. **BOAZ** first did talke with **RUTH** friendly, hee doth not looke that shee should aske any thing of him, hee doth promise her defence and drink, he doth graunt her more than she durst ask him, and

and that with a good will. But what was the cause of this humanitie and good will towards RUTH, when hee did not know that he should be coupled in marriage vnto her? Because shee had the fauour of God by faith, shee also had the good will of men. God doth moue the heartes of the enemies towards those whome he doth loue, as SALOMON faith in hys prouerbes the 16. chap. Then hee vnderstood by the speech of his Baylife, that shee was indued with notable vertues, and therefore that she was worthy of fauour and good will. If hee had spoken euill of her, peraduenture he would haue conceiued some euill against her. Furthermore she was indued with faith which is the spring of good workes, and he saw with his eyes the diligence of the woman in gathering of eares.

This courtesie of BOHAZ is to be followed of vs: the poore and straungers are to be nourished and intreated friendly: Nouices in the faith are to be defended against those iniuries which they are in daunger of. Next if we will haue
2 men

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men kinde and friendly, we must especially seeke to please God.

Secondly here is shewed how RUTH behaued her selfe towards him. First she fell on her face, and bowed her selfe to the ground. She sheweth her selfe as one vnworthie, that BOAZ a noble man should vse so courteously, *shicah* to bow, to submit or fall downe in the forme hithpaal *hishtauah* to cast downe her self to bow the head or the rest of the bodie to fall downe at any mans feete. The Grecians doe render it *proscunein* And the latines expound it by the worde adoration: Exod. 20. in the second commaundement which speaketh against Images and Idols, it is said thou shalt not adore them. The idolaters say that they doe not worshippe them, and that they are iniured if these thinges be reported of them, but truely they knowe not or rather will not knowe what it is to adore. The Hebrue worde signifieth to bow and lie downe before them, but will they deny that they doe this? Therefore they cannot be excused from Idolatric.

latrie. Amongest the latines also to adore, doth signifie to bow the knees, and to honor by falling downe &c. it was the cōmon maner that they would fall downe at the feete of them whome they would honour, but wee doe not bow our knees vnlesse we come before Princes, before whome wee suppliantly fall on our knees.

Next shee doth wonder and make great accompt of his courtesie, when she being a straunger was so well accepted of him, for the moste part banished men and poore men are despised of the rich and mightie.

We haue a notable example in RUTH of humilitie thankfulness and shamefastnesse. She doth shew her humilitie, partly by her outward behauior, namely by the gesture of the body, that is by bowing & submission, partly by words, for shee saith, Wherefore haue I found grace in thine eyes, that thou shouldest know me, or that thou dost knowe me. For it signifieth (as MARTINVS BORRAVS the diligent and learned expounder

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der of gods word) no light acquaintāce
but to acknowledge louingly and to
haue a regard of anie. She doth confesse
that shee is vnworthy of his benefites.
HVMILITIE is a notable vertue, where-
unto pride is opposite.

She doth declare her thankfulnessse
in this, that she doth not despise nor ex-
tenuate this benefite bestowed vpon
her, shee doth not say, what is this that
thou doest bid me to gather eares? doth
not the lawe of God graunt this to the
poore? what is this that thou doest offer
me drinke when I am a thirst? water is
commonly to be vsed, wherefore doest
not thou giue me some notable gift sith
I am poore and thou riche? Truely the
benefite was not so great of it self, which
he did giue her, but because it came frō
a notable man and from a good will,
she made great accompt of it. The pro-
uerbe sayth, gifte of a friend is best, She
by her thankfulness did prouoke Boaz
to be more ready and prompt to relieue
her pouertie. Let them diligently ob-
serue this which doe want the helpe of
others:

others: let them not be vnpatient if they haue not all by and by which they desire: let them not despise those thinges that are bestowed on them let them, not threaten that they wil wreat anie thing by force. But let them rather think that others haue theyr burdens, and that they by their importunitie do hurt both themselues and others. For vnthankfulnesse stoppeth vpp the wellspring of benefites.

The shamefastnesse of this woman appeareth in this that she fell downe to the ground, and did not impudently look on Boaz, shamefastnes is the greatest prayse of women, for shamfastnes (as Cicerō saith) is the keeper of al vertue, auoydeth vncomelineffe, and getteth great prayse. Therefore this caused her not to looke wantonly on Boaz, nor to speake long with him: both these vices the Gentiles doe condemne in women as the *Satyrriall* Poet saith. Shee is so bolde that she can keepe company with men. And she can talke with armed captaines in the presence of her husband

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without a blushing face and with stretched out brestes. The prouerbe sayth scilence doth adorne a woman, as it is in this verse of Sophocles. *gunai xai cosmone fige pherei* Women which are desirous to talke with men whome they do not know, bring themselues into suspition.

The 12. Sermon.

- 11 And Boaz answered, and said vnto her, all tolde and shewed me that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast felt thy father and thy mother, and the land where thou wast borne, and art come to a people, which thou knowest not in times past.
12. The Lorde recompence thy worke, a full reward be given thee of the Lord God of Israel, vnder whose winges thou art come to trust.
13. Then she sayd, let me finde fauour in the sight of my Lord: for thou hast comforted mee and spoken comfortablie to thy mayd, though I be not like to one of thy maydes.



V T H marueleth howe it should come to passe that shee should be knowne and accepted of Boaz, and that he

he should entreate her so louingly, shee being a straunger: for the most part we see it come to passe that straungers and the poore are despised of the mightie & the riche: now therefore he sheweth the cause wherfore he did fauor her: namely for the trust she had in the God of Israel, & loue towards her mother in law.

That she was indued with true faith, of this it is gathered, that she forsooke her native countrie her parents her kinsfolks and her country Gods and imbraced the Israelitish religion. ABRAHAMs sayth is commended, who being called of God into a straunge land neglected all thinges, and followed him without delay, she doth shew indeede that shee was the daughter of ABRAHAM. For she had rather liue in other nations for the truth then to liue in her own countrie. It appeareth also by this that shee had true faith, that BOAZ said that she came to hope vnder the winges of the Lorde, that is, that shee might liue safelye vnder his defence and patronage. As many as put their trust in God cannot

5
perish:

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perish: Howsoeuer the deuill doth rage
he cannot pull them out of his handes.
Here is a Metaphore borrowed from
birdes and hennes whiche with their
winges doe couer theyr young, nourish
and defend them. D A V I D doth often
vse this Metaphore in the Psalmes, that
he might shewe the care of God in pre-
seruing the godly. As a henne the kyte
besieging her doth cloke her chickens
and hide them vnder her winges, so doth
God defend the godly and call them
louingly vnto him. The Prophet sayth
in the 17. Psal. keepe me as the apple of
thine eie, & hide me vnder the shadow
of thy winges. PSAL. 36. how excellent
is thy mercy O God, therefore the chil-
dren of men trust vnder the shadowe of
thy winges. PSAL. 57. haue mercy on
me O God, haue mercy on me, for my
soule trusteth in thee, and in the shadow
of thy winges vntill my troubles be past,
PSAL. 61. I will dwell in thy tabernacle
for euer and my trust shall be vnder the
couering of thy winges 63. and my
mouth shall prayse thee with ioyful lips
when

when I remember thee on my bed, and when I thinke on thee in the night watches. Because thou hast bene my helper therefore vnder the shadowe of thy winges will I reioyce **PSAL. 91.** hee teacheth that they are very happie whiche commit themselues to the tuition and the prouidence of God, hee will couer thee (saith he) with his winges & vnder his winges thou shalt be safe, hys trueth shalbe thy shield and buckler.

ISA Y 31. he sheweth that hee will defend the Citie Ierusalem against the force of the Assirians by a similitude borrowed from birdes, or hennes, saying as a bird that flieth, so shall the Lord of hostes defend Ierusalē by defending and deliuering, by passing through and preseruing it. This similitude Christ vsed in the 23. chap. of **MATT.** saying, how often would I haue gathered thy children together O Ierusalem, as a henne doth her chickens vnder her winges, but thou wouldest not: this worde *ornis* as the Gramarians doe note, generally doth signifie a bird, & specially a henne.

From

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From whence had RUTH that sayth? S.
PAVLE in the 10. chap. to the Romaines
sayth, faith commeth by hearing, and
hearing by the worde of God. It is pro-
bable that she had heard of her husbād,
of her mother in-law, and her father in
law, of the creation, fall and restitution
of man, & of the promised MESSIAS &c.
In the mean seasō god opened her hart,
that shee did vnderstand and yeeld con-
sent to those thinges which were tolde
her.

Also wee doe note by the way that
they which leaue Idolatrie and embrace
the true faith, doe carrye themselues as
it were into a hauen and sanctuarie: as
chickens wandering are as it were sub-
iect to be spoyled and prayed vpon, by
hawkes and other rauinous byrdes, but
they are defended vnder the winges of
theyr dammes: so they which doe leaue
the true religion, and seeke for helpe of
saluation other where, doe cast them-
selues into manifest danger of the soule.
Also God doth exercise his faithfull
ones with diuers afflictions, but in the
meane

meane season hee doth comfort them: Many thinke that they shall fall into extreame danger both of life & of their estate if they should embrace the goispell, therefore they doe retayne a false religion against their conscience, and in the meane season being vexed with the stings of conscience, they doe lead an vnpleasaunt and a miserable life.

The other thing that Boaz did praise in her is this, that shee did loue her mother in law, though her husband departed out of life, and left no childe by her, and her mother in law was a straunger: from whence it may be gathered easily that she did loue her husband: she doth by her example teache them that are married mutually to loue together, and withall seek one to exceed the other in all marriage dueties. It is knowne by experience what great good doth arise of good marriages, and what great euils doe befall by euill marriages.

It is after added, that hee did pray for the prosperitie of Ruth: hee sayth the Lord recompence thy worke, and a full reward

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reward bee geuen thee of God, that is, the Lord reward the, both in this lyfe & in the lyfe to come: wherof many examples are euery where in the holy scriptures. The papists do aleage this to shew that we deserue the kingdome of heauen by our good deedes. And they doe not onely vnderstand by those good works, those which are wrought by the faythfull by the spirite of God according to his worde, but the deuised and chosen workes, which the foolishnes and couetousnes of man hath inuented, and they go so far that the works which ar called supererogatory they do sel to others for mony. Of this it came to passe that they did put their hope and trust in their deedes, and they attributed much to their own forces, and so obscured the doctrine of the merite of Christ. Therefore it is profitable to know, how these places are to be vnderstood where mention is made of wages, rewardes and recompence &c. The scripture teacheth vs that God of his meer mercy through faith for christs sake: doth forgiue sinnes
and

and giueth eternall life. There is a notable place to the Ephes.2.chap. It is the gift of God &c. But he doth promise rewards for good deeds: not for the worthynes of them, but for the grace wherewith God doth imbrace beleeuers. AVGVSTINE writeth wel, God doth crown in vs his owne gift, not our merites: for first hee bestoweth vpon vs his grace that wee maye doe that which is good. Then of his meere grace, he doth adorn with rewards that good which he hath wrought in vs. Eternall life is called a reward, but not properly, neyther doe the godly looke for eternall life as a reward for their owne good deeds, but as the free gift of God: wee do not denye but that God rewardeth good deedes, but we doe not by them deserue his so great liberalitie. For this is the condition of a merite, first that we should geue of our owne, and what haue we which wee haue not receiued? the Lord doth geue vs both will and abilitie to do wel. Next it is required in a desert that wee be not bound to any thing, but to do it
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of our one accord and good will. And we although wee haue done all thinges yet we be vnprofitable seruaunts **LVII.** 17. chapter. Also it is required that there be some equalitie and proportion betweene that which is geuen, and that which is receiued. But what equalitie can there be betweene our workes and eternall life? If thou sayest we deserue eternall damnation through sinnes, and that therfore we deserue eternall life by good workes, it is not a good cōclusion. For good thinges proceed from the spirite of God, euill thinges from vs: euill thinges are perfectly euill, but our good workes are maymed and vnperfect. It doth not so followe, this man can kill himselfe, therefore he can geue himselfe life. Then thou doest obiect: what do good workes auayle? verye much, for they do serue to the glory of our heauēly father: he is glorified if they liue vp-rightly which ar willing to be called his people: they do make vs assured of our election, and vocation, when we do finde by their testimonie the vertue of Christ
to

to encrease more and more in vs, they prouoke others to liue holylie. Concerning also the outward duety, the hungry are fed, the naked are clothed, the strangers are receiued into hospitalitie, &c. Furthermore they do testifie that we be thankfull to God for the benefites receiued of him.

And we gather out of this place that good deedes are to bee prayſed, to bee well ſpoken of, and to be garniſhed with rewardes. The Poet doth alſo ſay: vertue being prayſed doth encrease. AN-
TISTINES beeing asked howe the common wealth ſhould bee preſerued, hee aunſwered if rewardes were appoynted for wel doers, and puniſhments for euil doers: yet wee muſt not ſet our delight in vertue to thend that we may be praiſed but, for Gods commaundement, though it commeth to paſſe that wee are ſtirred vppe to vertue by rewardes. How many are there this day who if they ſhould auoyd theyr country after the example of RUTH that they may publiſhly and freely heare and openly
K professe

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professe the pure religion, would sette themselves to be scorned at of others? If any man doth loue his mother in-law as his own mother they would call him a foole. It commeth to passe so also in other matters, but we ought to be content in this vnthankfulnesse & corruption of this world, with the iudgement of a few good men. Principally this example doth teach vs to pray to God that hee will render to the godly for their good deedes, that they may receaue a full rewarde for their good deedes, as he hath prayd.

Moreouer we gather, what wee must looke for of God if we cast away Idolatrie and serue him. For the prayers of godly men are not in vaine, but they are as it were promises. This praier doth agree with the wordes of Christ in the 19. chap. of MATTHEVV verily I say vnto you, whosoever shall forsake houses or brothers or sisters, or father or mother or wife or Children or landes for my names sake, he shall receaue an hundred fold more and shall inherite everlasting

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lasting life. MARK. 10. chap. it is added also in this life with trouble. The meaning is that the godly should not be destituted of the help and aide which they looked for of theyr dearest friendes: Also the Lord doth so bestow his grace on them, that small goodes are to them instead of great riches, and truely the matter is so amongst true Christians. IOVI-
NIAN and VALENTINIAN being created Emperors, they who vnder IULIAN the Emperor held the profession of Christs religion were put out of their captainship: But God euen in this life doth requite their faith and theyr godlineffe with a reward.

But the successe dothe declare that this prayer of BOAZ was not in vaine. For when RUTH forsooke all that shee had for the God of Israell, she found an hundreth folde more in this life. For she was the wife of a noble man, and her posteritie became kinges amongst the people of God, and in the other world she had eternall life through the MESSIAS in whome she trusted.

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It followeth after what maner RUTH behaued her selfe towards BOAZ, let me finde fauor (saith she) in the sight of my Lord, that is, let me be regarded and acceptable to thee, let me be in estimation with thee. This phrased is in the 33. 34. and 47. cap. of GENE. and els where verie often, it signifieth to fauor or to gratifie some body. That thou hast comforted me. This worde mee hath a force namely a widow, a woman, a poore woman, a straunger and afflicted, for he did stirre vp and recreate the sorrowfull woman with pleasaunt speeches: this verse of A E S C H Y L V S is here accompted as a prouerbe. *Orges nosouses eisin iatroi logoi* that is, pleasaunt speeche is a phisition for a heauie minde. And thou hast spoken comfortably to the heart of thy handmaide, that is thou hast spoken friendly with me, and hast brought me in good hope. GEN. 34. It is written that SECHEM spake to the heart of DINAH being rauished and desloured of him: where the latin translation hath, and he did comfort the sorrowful woman with his

his speeches, that is to say he promised her marriage, and comforted her. GEN. 40. cap. Ioseph sayd vnto his brethren, be not afrayd I will nourish you & your little ones, and he comforted them, hee doth comfort them with pleasaunt talk. RUTH doth not simply say, me, but thy hand mayden. So in the I. SAM. I. cap. HANNAH saith to HELY the high priest, doe not thou thinke that thy handmayd is the daughter of BELIAL. the I. book of SAM. 25. ABIGALL sayd to DAVID let me thy handmad speake in thy eares and heare the worde of thy handmayd &c. Also RUTH thinks her selfe vnworthy: she doth not thinke her selfe a woman worthy who should be accounted with his maidens or numbred amongst them, to wit because shee came of the Gentiles.

Let vs learne to thinke humbly and lowly of our selues: and not defraud worthie men from theyr honor due vnto them: she doth call BOAZ her Lord and her selfe his handmaid. There are some vnciuill men as certaine of the Anabaptistes

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nabaptistes who say that the title of honor is not to be geuen to anie body, sith all of vs are of the offspringe of ADAM and haue one and the same redeemer.

Furthermore wee see sith the poore take great cōfort, of the friendly speech, of the riche, that the rich shall doe well if they deale friendly with the poor and especially with them that are bent to labour: and let them see that they be not despised of them. It is the duetic of all men to stir vp and confirme, them who are troubled with diseases and other euils by comfortes gathered out of the word of God.

The 13. Sermon.

14 And Boaz sayd vnto her, at the meale time come thou hither, and eate of the bread and dip thy morsell in the vineger. And shee sate beside the reapers and hee reached her parched corne: and shee did eate and was sufficed and left thereof.

15 And when she arose to gleane, Boaz commanded his seruants, saying, let her gather among the sheaues and doe not rebuke her.

16 Also

16 Also let fall some of the sheaves for her and let it lye, that she may gather it vp, and rebuke her not.

THe holy Apostle and Evangelist Iohn in the 1. Epist. the 3. cap. saith my little children let vs not loue in word, neyther in tongue onely, but in deede and in truth. There haue bene alwaies men and there are some yet, who doe promise their helpe very largely to others, but theyr deedes doe not aunswere to theyr wordes. B o a z was not of theyr number. For when he had vnderstoode of R v t h what she was, and what maner of woman he prayeth to God to blesse her and giue her his grace: and hee dyd not onely promise to her his helpe in words, but performed it indeede. For he doth commaund her that she should gleane in his fieldes, and should drinke out of his vessels. And when he had perceaued her to be modest and thankful, he commaundeth her to eate meat with the reapers and dip her morsell in the vinegar.

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vineger, The Grecians doe call it, *Embama* when we doe dip our bread or anie other thinge in a vessell full of moyst thinges: vineger is geuen to the reapers because it is of great force in cooling. I doe heare that it is also at this day vsed in Italy, in the time of haruest when it is very hott, & also they do vse wine mixt with vineger and water, which the Grecians doe call *exucraton* vineger honnied, or they doe call it honny vineger, some say it is a small household wine, delayed with water. CHRISTOPHORVS A VEGA a Spanyard a moste learned man, in hys second booke *de arte medendi* sayth, reapers doe vse in stead of wine, vineger mixed with a great deale of water, and that is it, which they call household wine delayed with water, in that order that it may be drunke: to the which if thou doest put oyle & bread thou shalt make a cooling meat good for workmen and traouellers in the heate of the sunne &c. Some couetous man might haue sayde vnto her, I haue not prouided these thinges for thee but for mine owne seruants,

nauntes, in the I. booke of SAM. the 25. chap. NABAL reiecting DAVIDS messengers sayth reprochfully. Shall I take my bread and my water and my fleshe that I haue killed for my shearers, and giue it vnto men whome I knowe not whence they be? Also BOAZ commaunded his seruantes that they leaue some corne in the field.

We ought to follow this example of sincere loue, and though we fal amongst many vnthankful men, yet we must not forget our duetic. Of that, that BOAZ gaue his reapers meate and drinke meet for them, and in time conuenient as bread, vineger, parched barley, water &c. Let householders and dames learne that they giue theyr seruantes and hirelings meate enough. And God doth commaund in his lawe that the mouth of the oxe shoulde not be nussed which doth tread out the corn. SALOMON saith (in the praise of good womē the 31. cha. amongst other) she doth rise whilest it is yet night and prepareth meate for her house &c. They which doe labor much
doe

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doe neede the more meate. There are some who will vrge theyr seruauntes to labour, but they will not giue them so much meate as can stay their hungrie stomackes. Some doe not dresse the meate well, neyther bring it forth to be eaten in good time, but they had rather it should be lost: There are some which doe indeede set meate before them, but they will take it in euill part, if theyr seruauntes eat inough. They may be numbered amongst them of whome SALOMON speaketh in the 23. cap. of the prou. hee sayth vnto thee eate and drinke, but his minde is not with thee. But what profite commeth of this? If maydes and seruauntes see them to be so nigardly, they deuoure many things priuily. Also it falleth out oftentimes that those things are deuoured of dogges and cats which they will not giue to workemen.

But let seruaunts be contented if they haue necessarie thinges geuen them, let them not complaine, nor wish for dainties. Workemen in the olde time were content with frugall and meane foode:
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neyther doest thou heare that they did
accuse theyr maister. The hire must be
liberally payed to workemen, and espe-
cially to haruest men IAMES the 5. cap.
RUTH doth not refuse the benefite be-
stowed on her, but doth take it with a
thankefull minde and modestly: and sit-
teth downe by the side of the haruest
folks, not face to face, least she should be
gazed vpon, she doth not thrust her selfe
into the middle of the reapers, and her
hand first in the dish as belly-gods doe,
which do not take those thinges which
are sette before them, but where soeuer
they se more daintier, there their hands
are. She waited vntil either BOAZ or soe
of his seruauntes would reach her some
portion. We must vse modestly a good
turne bestowed vpon vs by others, how
liberally so euer it commeth, contrary
to that which is commonly said, shame-
fastenes is vnprofitable for the poore.

She did eate sufficient, yet some meat
was left, the which as we shal afterwards
heare she brought to her mother in law.
Shee doth teache vs to vse meate and
drinke

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drinke sufficient, but in the meane season we must not forget the poore. P A V L E doth also admonishe the saythfull that theyr plenty maye supplye other mens neede. Let vs take heede of the desire of gluttony and the filthie wasting of gods gifts.

Hee doth write that B O A Z gaue her parched corne. *Kalies* with *aleph cali* of *kalab* hee parched or fried, it is barly meale fried, the common interpreters do translate it parched corne: they doe dry the barly one night being foked with water the next day they doe dry it, then they grinde it in milles: Some men do sprinkle that agayn with water which is ouermuch dried, and drye it agayne before they grind it. Some men do dresse new barlye beeing beaten out of the greene eares, and they do make it whilest it is moyst into balles & being clenfed they do grinde it. It beeing so dressed with twentie pound of barly, three pound of linte seed, halfe a pound of coriander seede and of salt, all these thinges being dried before are mingled in a mille. They

They who will keepe it any longer, doe hide it in new earthen vessels with the meale and his branne. *Galenus de alimentorum facult:* lib. 1. sayth: that the parched corne which is most commendable is made of new barlye meanlye dried and parched &c. And he sayth that of many it is the manner in health to drinke the same (with new wine, sweete wine, and honied wine mixt to gether, & oftentimes also onelye sprinkeled with water) in the sommer two or three houres before they do goe into the bath, and they say, that they feelee themselues by this drink to be freed from thirst. Thou hast an example in BOHAS of ciuill behauiour at the table: for he had not onely a care of himselfe but hee doth also reache meate to others, we haue a like example of our sauour: in the 24. chapter of LVKE.

After that RUTH had eaten her meat she presentlye returned to her worke agayne, and shee remayned at gleanings vntill the euening, she doth not take the shadow like an idle and a slouthfull huswife. She is far vnlike them who when
they

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they are full, do refuse labours. But this diligence and carefulnes is greatly to be prayled in this woman and all others.

BOHAZ being delighted with the modesty of this woman, doth commaund his seruantes, that they suffer her to gleane amongst the sheaues which other wise is not graunted, some they shuld leaue of purpose, other some they should scatter, neyther should they say that this was for others, and so make her ashamed, or blame her, but for this cause that she should gather the more, and go more chearefully to her mother in law.

Rich men do learne by this example, that it is their duety to helpe the needie. God doth geue great encrease, not so much for the riche as for the poore. Christ accompteth that as giuen to him whatsoeuer thou shalt bestow vpon the poore, MAT. 25. Furthermore hee blesseth thy riches, if thou hast the poore in estimation. There are manye kindes of poore men, but those are especially to be helped: whoe do willingly gette by their labour thinges necessary for them vnlesse

vnlesse great hardnes of dearth doth hinder them. This example doth teache vs how we must giue. He gaue RUTH thinges necessary, not being desired, nor commaunded, but willinglye and with pleasure. For the Lord requireth a chereful giuer: he doth geue liberallie, for she being sufficed, she reserued some for her mother in-law: he might haue giuen her some certaine measure of corne. But he thinketh it shuld be more acceptable to her, if she might gather it by her own labour, therefore hee commaundeth hys haruest folkes to leaue her some part as they reaped and gathered. By the example of this notable man, we also ought sometime to giue to poore labourers, more than is due to them by couenant: and to doe good to them that want although they know not of it, Arcesilaus that he might help the want of his friend that was poor & sick, but yet dissembling his want, he put a bag of mony priuelye vnder his pillow. Read the first epistle of TIMOTHIE. 6. cap. of the dueties of rich men. Now how wicked are they, which
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doe vse the scarcetie of a dearth to this purpose, that they may driue the poore altogether out of their possessions? The richer men at this daye are, so much almost the couetouser are they: They do deuise manye meanes, by which they may excuse their couetousnes. Also the poore may geue almes, which they call spiritual, namely when they do comfort and teach other poore men.

The 14. Sermon.

- 17 *So she gleaned in the field vntill euening, And she threshed that shee had gathered, and it was about an Ephah of barley.*
- 18 *And she tooke it vp and went into the City, and her mother in lawe saw what shee had gathered: Also shee tooke forth and gaue to her, that which she had reserved when she was sufficed.*
- 19 *Then her mother in law sayd vnto her, where hast thou gleaned to day? and where wroughtest thou? blessed bee hee that knewe thee. And she shewed her mother in-law, withwhom shee had wrought, and sayed: the mans name with whome I wrought to day is Boaz.*

RUTH



RVTH is set before vs as a
 clear glasse of many vertues:
 & especially her diligence,
 carefulnes, and paynfull
 labour is commended. She gleaned in
 the field of BOHAZ, who commaunded
 her to sit downe with his reapers. After
 that this woman had eaten meat, and
 was suffied, she returned to her labour
 from which she had ceased a while: now
 is added, that shee applied herselfe to
 worke vntill it was euening, then shee
 threshed that which shee had gleaned,
 namely with a staffe, and winnowed it.
 There were two kindes of threshing in
 times past, whereof mention is made in
 the holy scriptures, one was with oxen,
 the other with staues, wherewith they
 did beat out the corne. **PLINIE** sayeth
 in the 30. chap: of his 18. booke. Har-
 uest is beaten forth somewhere with
 cartes, somewhere with the treading of
 mares, otherwhere with stailes: cart (that
 I may note this by the way) is a kinde of
 carriage wherwith corn is beaten forth.
 It is added, that she carried it, namely,
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on her head, which was a great burden. It is sayd in the latter ende of the chap. that she did also gleane in the wheate haruest, and euery day returned at night vnto her mother in law. She doth teach vs by her example, continuance in labour, and so in euery good worke. It is not inough to begin well, but wee must goe forward chearefully. Wee must labour whilst it is time, wee must not neglect the oportunitie of time. There are some who yeeld themselues to be spoyled of sloughfulness: or if they doe applie themselues for a time to vertue, they doe afterwarde fall away.

It is to be noted, that the holy Ghost doth say, that she caried the burden her selfe, and layd it not on a beast or a cart: For it sheweth that God hath a care of these thinges, the which ought to comfort those laborious men, who by reason of theyr pouerty are driuen to carry great burdens vppon their heades or shoulders. For if they doe that of sayth, they doe a good and acceptable worke vnto God. For God requireth these
common

common workes of them, and not that they should for religiō sake appoint pilgrimages and put on coules, &c. But what profite had she of so great labour: for there are many which say that they labour in vayne, She did gather almost an Ephah of barley. If it be accounted after the measure of Tygurine it was as THEODORVS BIBLIANDER doth reckon, three times nyne gallons. An Ephah is a measure for drie things, and containing three bushels, a bushell containeth, sixe cabs, a cab foure logs, a log is the least measure of drie thinges and moyst thinges, containyng sixe egges, If these be multiplied, and that thou beginnest at a log, a cab cōtaineth 24. egges a bushell 144. and an Ephah 432. egges. And 10. Ephaphs doe make a homere containyng. 4320. egges, which is the greatest measure the Hebrues haue: as MVNSTER noteth vpon the chap. 29. of EXOD. And though RUTH could not gather so much, vnlesse the haruest folkes had left her part at BOAZ his commandement, yet it is certain that indifferent

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dilligence doth preuaile muche in any businesse. A drop by often falling doth break or make hollow most hard stones. They who are diligent and carefull in theyr work, do quickly heape vp a number of necessary thinges. But wee must pray to God, that hee will blesse our labours, for vnlesse his blessing be with vs, all our labors are in vayne which we doe. S. IAMES sayth in his 4. chap. ye fight andwarre (a metaphore taken frō warres) he speaketh of contentions and brawles, wherewith they do greue one another) and get nothing, because ye aske not, ye aske and receaue not because ye aske amisse, that ye might consume it on your lustes. Some complaine that they cannot nourish themselves by their artes, in the meane season they doe not diminish their lustes: they despise God, not acknowledging him to be the author of good thinges. SALOMON in hys prouerbes sayth the dilligent haue sufficient, & the sloughful are famished. PROU. 14. verse. 23. In all labour there is abundance: but the talke of the lippes bringeth

bringeth onely wante. 19. vers. 24. The sloughfull hideth his hand in his bosome, and will not put it to his mouthe againe, that is, he shall not haue to eate. 20. verse. 4. The sloughfull will not plow, because of winter, therefore shall he begge in the sommer, but haue nothing. And the 13. verse, loue not sleepe, least thou come vnto pouertie: open thy eyes and thou shalt bee satisfied with bread. 21. verse. 25. The desire of the sloughfull slayeth him: for his handes refuse to worke. If God doth sometime afflict great labouring men with famine, he doth it for certaine causes, which we haue in other places made mention of.

It is added, that R v T H shewed her mother in law those things which shee had gleaned, also that she brought forth and gaue her, that which she had left of her fulnes. It appeareth that R v T H was notably affected towards her mother in-law, for that she might make her merry, she did not onely shew her mother in-law part of it, & deuour the other priuelic, but she sheweth her all which she

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had gleaned that day, and brought her meate also out of her bag, scrippe or bosome which was left. Thou shalt easily finde daughters in-law, which will geue nothinge to their mothers in-law, yea who will rather cast meat to the dogs, or els eat more then will do them good, then bring any thing to their mothers in-law.

Let children learne to feede and to chearishe their aged parentes. For the word of honoring doth cōprehend this amongst others, as the Lord himselfe interpreteth it *MATH. 15.* wher he doth reprocue the *PHARISIES* and *SCRIBES* because they do make voyde the law of God through their traditions. The gentiles also do thinke it meete, that we nourish thē which haue nourished vs. Oftentimes sonnes & daughters do cōplaine, that pouertie doth hinder them that they cannot performe that duety: but if they should spend much at the wine, vpon sumptuous apparell, and such other vayn things, they would make no mention of their pouertie. There are fewe
which

which haue regard of their parentes stricken in age, as becommeth them. In the history of the gospell it is oftentimes read, that parentes entreated the Lorde for their children, that they might bee deliuered from diseases, but there is no such thing recorded of children. The most part would wish them dead, whether they be poore or riche. If their parentes be poore they are to be nourished of them, and so they are a burden to them, if they be riche they watch as rauenous birds do for carcases. There are also some who doe spoyle their parents of whome (it is sayd) PROV. 28. verse. 24. He that robbeth his father and hys mother, is the companion of a man that destroyeth.

IOSEPHVS writeth that NAOMIE brought forth some peeces of meate, which her neighbours had brought her, and the which she had kept for RUTH. For the wordes in the text may bee vnderstood both manner of waies: We do therefore gather by this, how deare the daughter in-law was vnto her mother

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in-law, because she did not spend all, but kept some for her that was absēt & at labour. But it rather seemeth to agree, to be vnderstoode of RUTH.

NAOMIE asked her daughter in-law, where she had gleaned, shee answered freely, and she shewed the name of the man in whose field she was. Shee doth teache parentes to haue a care and regard of their children: peradventure she thought that it could not be, that shee should gleane so much by her owne labour in so short a time. If children doe bring anie thing home, which they say was giuen them, or that they found it, let parentes diligently examine them, for they come by these degrees to theft. Let them take an accompt of their children, where they haue bene, with whome, what they did, if any thing be suspicious in them, let them examine them, if they be found in a lye, let them chasten them: let them also prayse them which doe well, and so stirre them vp to the desire of vertue. Let maisters do the same, and others to whome the care and charge

charge of the yonger sort is committed. Neyther let them only take an accompt of the yonger sort, but also diligently of the elders. I doe not giue counsell that ye shutt in youthes at home: but in the meane season, let them haue a care that if they goe abroad with leaue, that they ioyne themselues with good companie, by whose conuersation they may be the better. RUTH doth willingly giue an account to her mother in-law, shee doth not aunswere her crookedly: shee doth re^l orderly what besel to her in the field. Let children doe the like to theyr parentes, and those that are set ouer them, and let them gouern themselues so, that they may without feare, make report of those thinges which they haue done.

Before her mother in lawe heard the name of BOAZ, shee sayd, blessed be hee that hath knowne thee. The old translation, hath who hath pittied thee. The word of knowing is diuersly vnderstood in the holy scriptures. Pro. 12. ver. 10. the Iust man doth know the life of his beast (although Salomon doth vse this word

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Iada and our writer doth vse Nakar) that is, hee hath a care and a regard of his cattell, he doth giue them prouinder, hee doth graunt them rest, or hee hath mercy on his cattle: but the tender affections of the wicked are cruell: that is, they haue no care of them, they doe handle the vnmercifully. Soin this place who hath known thee, that is, who hath done thee a good turne? She blessed him because he had pitie on her. Truly God will blesse them, who doe bestowe benefites on widdowes and poore folks.

The. 15. Sermon.

- 20 *And Naomie sayd vnto her daughter in law, blessed be he of the Lord: for hee ceaseth not to do good to the liuing and to the dead. Againe Naomie sayd vnto her, the man is nere vnto vs, and of our affinitie.*
- 21 *And Ruth the Moabitresse sayd, he sayd also certainly vnto me, thou shalt be with my seruants, untill they haue ended all mine haruest.*
- 22 *And Naomie answered vnto Ruth her daughter in law, it is best my daughter, that thou goe out with his maydes, that they meete thee not in another filde.*
- 23 *Then she kept her by the maydes of Bohaz.*

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*to gather vnto the end of barley haruest, and of
wheat haruest, and dwelt with her mother in-
lawe.*

THe talke which NAOMIE had
with RUTH, is partly pleasant,
and partly profitable: for it
contayneth manye thinges
which make not a little, both for our in-
struction and comfort. Before NAOMIE
vnderstoode in whose field RUTH had
gleaned, shee sayth, blessed be hee who
hath knowne thee. And after shee had
heard his name, she vttered this blessing
in many wordes. Blessed be hee of the
Lorde: that is the Lorde rewarde hym
both in this world, and in the world to
come, or he is blessed that is, he is accep-
ted of the Lorde, his grace is with him.
The blessing of the Lord doth compre-
hend the goods as well temporall as e-
ternall: Hee that doth blesse another,
praieth that God would take him to his
defence (through the MESSIAS in whom
we are blessed) that he would release his
sinnes, that hee would defend him, and
giue

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giue him successe in all his affayres, and keepe him from all euill. She doth shew the caule, for he ceaseth not to do good to the liuing and to the dead, that is hee ceaseth not to loue them and to be beneficiall vnto them. But how he was beneficiall, to the dead, I will shew you by and by. She doth add that BOAZ (which RUTH did not knowe) was their nigh kinsman *Goel* signifieth a reuenger and a kinsman, who ought by lawe to defend their blood, and seek the punishment of hym who hath hurt them.

We doe gather out of these wordes, what is the duetic of those that bee of our kindred and affinitie, and of friends, namely, that they loue mutually together, and that they striue in giuing benefites amongst themselves (which are not of one kinde) also that the riche doe helpe the poore. BOAZ did prosecute his friends (with loue) both dead and a liue, and was beneficiall vnto them. How did he good to the dead? whē as long as E-
LIMELECH and hys sonnes were aliue he was beneficiall vnto them, and after
theyr

theyr deathes for their remembraunce
 he did gratifie theyr widowes in as ma-
 ny matters as he could. and hee would
 haue done the same to theyr children, if
 they had anie, and this is to shewe pitie
 or mercie towards the dead. NAOMIE
 vsed this phrase before. Truly if the
 dead shoulde knowe what thinges are
 done vpon the earth, they woulde re-
 ioyce at these dueties, not that thou
 shouldest endeouore to place them in
 the place of Gods, and appoynt holyc
 daies for them, & make praiers to them.
 &c. Manye haue little care of the wid-
 dows and children of their dead friends,
 or if they do any thing once or twise for
 their sakes, afterwardes they doe leaue
 to be mercifull, that is, they doe cast a-
 way the care of them, and send them to
 others: hee was constant in friendship.
 For true friends do not turne with for-
 tune. PROV. 17. 17. A friend loueth at al
 times, we haue some examples of such
 friendes in the scriptures. The 2. SAM. 9
 chaprer. DAVID hauing obtained the
 whole kingdome, did aske if any remai-

Jada

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ned aliue of the family of SAULE, with whome he might deale mercifully for Ionathans sake, that is, that he might be beneficiall vnto him: and when MEPHIBOSHETH the sonne of IONATHAN was brought vnto him, hee gaue him the landes and the goodes of his father, and although hee was lame and one cast away, yet he setteth him at his table. It is sayd commonly, that the dead do lacke friends, but DAVID doth account him as his sonne, for the remembraunce of his father. Therefore God doth also stirre vnto him saythfull friends: for in the conspiracie of ABSOLON, CHVSAI, ITHAI and others followed DAVID, and not his sonn, although they did see him florish. Those friends which forsake vs in aduersitie, are not true friends, but maye bee compared vnto those birdes which flie away in the winter, comming and returning againe in sommer. A sure friend is tried in doubtfull matters. It is comon at this day, that men which are greate friends do striue amongst themselves, & for light causes: friends are not

to be despised & cast away, how poore
soeuer they be, for oftentimes they may
helpe much the riche and mightie with
their helpe, as in conspiracies, warres,
burnings, shipwrackes, diseases, and o-
ther euils both publick and priuate. Fur-
thermore it is not only required of kins-
men and friends, that they haue a regard
of the fatherlesse and wyddowes, but
of others whosoever they be. Therefore
howe much doe they offend, whoe for
small causes doe wrong to the children
and widdowes of them that are depar-
ted, and when they could not hurt their
parents and husbands, they seeke to bee
reuenged of these?

That which **N A O M I E** reporteth of
B O A Z, we may say more rightly of God,
that hee doth not forsake them whiche
trust in him, whether they be dead or a-
liue: Then breaking forth into heauenly
prayes, we must say, blessed be God
&c.

The other is howe wee must behaue
our selues towardes them, who haue
bene beneficiall vnto vs. **N A O M I E** ac-
know-

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knowledgeth the benefites bestowed vpon her, and sheweth her selfe thankfull to B O A Z and R V T H, she doth declare this benefite both in wordes and deeds. See doth blesse B O H A Z, not with a magicall blessing, or with an inchauntment but with a heauenly blessing. This wee must immitate to pray for good things through Christe for our benefactoures. There are many poore folkes who haue receiued a long time many and great benefites, either of some of their kinstolks or others, if they doe once suffer the repulse, they fret, they are angry, and they do curse them: if any man bestow vpon them as much as they can, they yet look for greater thinges of him, (if they be not satisfied, they by and by wax angry. But we ought not onely to geue thanks in words to them) who haue bene beneficiall vnto vs, and pray to the Lord for them, but to shew our selues thankful in deede. That N A O M I E afterwarde provided a husband for R V T H, wee shall heare in his place. Thirdly, wee gather out of this place, that the benefites doe
not

not perishe which wee bestowe on our
neighboures. For as NAOMIE praied to
God for a rewarde for BOHAZ her bene-
factor he being ignorant of it: so there
shalbe some in all ages, who will prayse
and take acceptably those things, which
are bestowed on them, and will to God
in their prayers, commend the health of
them whose liberalitie they haue tryed:
nay, if they do not their duetie, yet the
worke it selfe if it proceede from fayth,
doth after a sort crie vnto the Lord.

IOB. 31. chap. purginge him selfe from
most heynous crimes, which were layd
agaynst him by his friendes, namelye
hypocrisie & vngodlines, making a narra-
tion of his whole life beforespent, saith
amongest other things: let these or o-
ther things befall on mee, vnlesse their
sides do blesse me, that are hott with the
fleeces of my sheepe. Hee doth bring
in by Prosopopeia the sides made whot
by him that they did pray for him: that
is, that such a benefite should come into
remembrance vnto the Lord, although
hee was vnthankfull whos receiued it.

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This ought to stir vs vp to liberality to-
wards the poore. If thou doest compare
that which Boaz gaue to these widows
with his wealth, it is not so glorious &
great: yet it was very profitable to them,
and God doth greatly recompence it.
Our sauour sayth in the Gospell the 10
chap. of MATTHEW. Who soeuer shall geue
to one of these little ones to drink a cup
of colde water onely, in the name of a
disciple, verily I say vnto you, hee shall
not loose his reward.

Fourthly wee haue also a forme of
blessing: what thinges, of whome, and
how we ought to pray for the good of
our benefactors, for the benefits which
they haue bestowed on vs and ours.
The worde blessing doth comprehend
the goodes both temporall and eternal,
as wee haue sayd aboue. These good
thinges NAOMIE prayed for her kinse-
man, of the Lord, and she knoweth that
he can shew mercy to whome hee will,
and that he marketh and gouerneth our
wordes and deeds, as wel good as euil.
But those prayers and blessings are not
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in vaine, otherwise the sainctes woulde not haue vsed them, neyther the scriptures woulde teache vs to vse them. As prayers are not vnprofitable: so neither are those wilhes which are nothing els then certayne kindes of prayers.

RUTH going forward to commend the courteousnes of BOAZ doth say, that he commaunded her further, that she shuld accompanie his seruantes, vntill they had made an end of haruest. But he said that she should go forth with his maids. There is no diuersitie in these wordes, for the seruantes and the maydes went into the field together. For the scriptures doe oftentimes note that afterwards which should be set before, some say that he sayd, Ioyne thy selfe with my seruantes, in ieste to try her: Namely that she might get her a husband. NAOMIE answered: It is good, it is an honest thing, it doth please me my daughter, that thou doest goe with his maydens. She doth not perswade her to go into another field the next day: and although she did vnderstand that the good

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wills of friendes are not to be abused:
yet she doth bid her to returne into the
ground of Boaz: because he was their
kinsman, shee doth thinke that hee will
haue more care of her honestie, then
straungers and forrainers, for she might
easily come amongst some, who would
not defend her, if she were in daunger.
The olde translation hath, it is better to
goe with his maydes. The cause is ad-
ded that they meete thee not, Mun-
ster translateth it, least they enforce
thee. This worde *Phaga* signifieth to
withstand, to resiste to meete, here-
of commeth *pagara* an euill chaunce or
successe, so also to aske, to pray, to en-
force. If thou shouldst gleane in another
field, some body may withstand thee,
and say that other poore haue licence
to glean there: and some wanton yong
men may force thee, as it sometime cometh
to passe in the haruest: If thou in-
terpretest it to aske, peraduenture this is
the meaning, that some body might
prouoke thee to whordom. It is sayd com-
moly she may be chaste to whom no man
moueth

moueth the question. There are some which will take anie payns to defile matrons and virgins: but at length they are punished for their vnpuritie. For theyr children and wiues are often-times defiled of others, by the iust punishment of G O D, or they are so kindled with ielousie towards theyr wliues, so that they are miserably tormented both day and night. Or at least RUTH might haue bene suspected of vngodlines.

Let olde women, by the example of NAOMIE, rightly teach the yonger, and stirre them vp by prayse to the studye of vertue, and commaund them to tarry at home, and shunne all causes of offending. It is commonly sayd that the flaxe must be taken from the fire least it be burnt. NAOMIE had rather her daughter in-law should stay at home: but because necessitie droue her to runne into the fieldes, shee commandeth her to ioyne her selfe in companie with mayds not with men. Maidens cannot alwaies stay at home; they are constrained sometimes to goe to markets, sometyme

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to take long iournies, but they are to be exhorted, that they doe not this alone, but that they ioine themselves with honest companie in their way: let them shunne talke with wanton young men, or drunkardes or suspicious places: especially in the night, let them keepe themselves at home: And let them not onely flee from euill, but also from the outward appearance of euill. For if they fall into the suspicion of whoredome or adultery, they cannot easily clear themselves. If they be accused of theft, the theefe being taken, their innocency is shewed to all men: but this is farre otherwise. S. PAVLE in the 2. chap. to TIMOTHY. The elder women likewise (as hath bene spoken before of olde men) that they be in such behauiour, as becommeth holinesse, not false accusers, not geuen to much wine, but teachers of honest thinges: that they may instruct the yonge women to be sober minded that they loue their husbands, that they loue their children: that they be discreet chaste, keeping at home, good and subiect

iect vnto their husbandes, that the word of God be not euill spoken of. Hee saith it is not inough for olde women to liue well, but he cōmandeth them to frame the youngers to vpright life both by wordes, & also by the example of theyr lyfe. There are some which talke with men, resort to daunces and banquettes, saying that by this meanes they may get themselues husbands, but this is a dangerous way, and not allowed of honest and godly men.

RUTH regarding her chastity doth ioin her self to the maidens, teaching daughters by her example, to obey the good counsels of their parentes: which many doe not willingly, but because they are hote, and are carried away with their affections, they had rather hearken to flatterers: afterwardes falling into manie troubles, they repent, and doe bewaile their lotte too late. But those which suffer themselues to be gouerned of the elder, they doe finde plentiful frutes of theyr obedience. Shee kept companie with them, vntill haruest was
4 done

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done. Cōtinuance at one work is praise worthy, and that a man may become constant, it auaileth much in young yeares to bee accustomed to laboures. They which shift from one labour to another, do take paines for a little profit.

She returned vnto her mother in-law, or was in company with her euery night: for it becommeth mayds to be at home at night, and no other where: she would not that her mother in-law should bee greeued for her. . Let not children through their night wandering, throwe their parents into sorrow, whose sleepe otherwise they do often breake: She remayned with her seeking for noe other host. At this day many will not willingly bee with their mothers, much lesse with their mothers in-law. What if they should nourishe them: poore maydes whiche will not remayne with their kinsmen, but had rather liue more at libertie out of their sight, and to wander whether their minde carries them, are not well reported of. But let maydens so behaue themselves, that their kinsfolkes



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folkes or they which are of their affinitie shoulde haue no iust cause to forbid them, or cast them out of their house.

CHAP. III.

The 16. Sermon.

- 1 *Afterward Naomie her mother in-law said vnto her, My daughter, shall not I seeke rest for thee, that thou mayest prosper?*
- 2 *Nowe also is not Bohaz our kinseman, with whose mayds thou wast? behold he winnoweth barley to night in the floore.*
- 3 *Washe thy selfe therefore, and annoynt thee, and put thy rayment vppon thee, and get thee downe to the floore: let not the man knowe of thee, untill he hath left eating and drinking.*
- 4 *And when he shall sleep, mark the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt do.*



THIS chapter doth consist of three especiall partes. In the first the counsel is contained, which NAOMIE gaue vnto RUTH, how she should procure BOHAZ to

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to be her husbände: in the other is sette downe, how RUTH obeyed her mother in-lawe: and what she obtayned, how she was accepted of BOHAZ and sent away. In the third, how she returning vnto her mother in law, shewed to her all thinges orderly which befell vnto her. Many things are contained in this chapter, which pertayn to making of marriages, in which the greatest pointes of our happynes or unhappines in this life are containned.

As concerning the counsell of NAOMIE, first shee did promise RUTH her helpe, that she would prouide for her a good marriage. I seeke rest (sayth shee) for thee, for so shee doth call marriage. She doth adde, that it may be well with thee: the meaning is: I will ioyne thee with a good and a meet husbände, that thou mayest know where thou shalt tar-rye, and that thou mayest hereafter gett thy liuing without so great labour. She doth not promise her an idle life abounding with delightes, shee doth not say that she shalbe without all troubles, of
which

which this worlde is full, to the mitigating of the whiche the Lorde hath ap-
poynted marriage. GEN. 2. The Lord
sayth it is not good for man to bee a-
lone, let vs make him a helpe. God will
that it be wel with them, and that they
haue rest. Yet many through their own
faultes do procure themselues great tro-
bles, as when they do norish suspicious
ielousies &c. Also marriage hath trou-
bles belonging to it, especialy wher there
be many childrē: yet they haue mo tro-
bles who dispising this institution of
God, doe wallow in whoredomes and
adulteries. NAOMIE doth not aduise
her that she should liue a sole life. For it
was better, that a straunge widdowe
should marry with some one of the peo-
ple of God. Heere is an example of gra-
titude propounded to vs in NAOMIE. In
the first chapter she doth wish for a hap-
pie marriage for both her daughters in-
law, now that occasion is offred, shee
omitterh nothing, that shee might pro-
uide a good husband for her, who had
deserued so well of her. There are some
which

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which will be marueilous liberall onely in promises, but they doe nothing indeed: oftentimes when they may benefit their friendes without troubling themselves, they wil not doe it, but if others doe it, they will enuy them.

Next let parentes learne, to provide husbandes for theyr daughters, and wiues for their sonnes, for this care belongeth to them. Children ought not in this matter to follow theyr own wicked affections, but to vse the counsell of their parentes. Let not parentes tyrannically constrain their children to marry against theyr will. **NAOMIE** doth conferre with **RUTH** her daughter-in-law of marriage. Marriages to which children are vnwillingly driuen, haue seldome happie endes.

The maner is after set downe, howe **NAOMIE** procured this marriage: shee doth giue her preceptes, she doth teach her, what she shall do, & what she should auoid: first she biddeth her to wash away her sweate & spots least she should smel ill. And those washinges were common amongst

amongst those nations, and of theselues
not vnlawfull. Next she doth bid her to
annoint her selfe: the which was also v-
sed amongst the Eastern people, as other
histories, aswell the Euangelical history
doth witnesse. Thirdly she doth bid her
to put on her apparell, to witt the best
she had. Fourthly to goe into the floore
and not suffer her self to be seen, before
that Boaz had eaten and drunken. The
labourers seeme to haue better cheare
at the latter end of haruest as at sheep-
shearing. We doe make a feast in the lat-
ter end of haruest and vintage: so we do
giue more meate and drink to threshers
of corne in the barne and winnowers.
She doth commaund her to marke hys
bed, or the place where he layeth hym
downe, and remouing the couerlit from
his feete should lye downe by stealth at
his feete, and signifie vnto him what
must be done, according to the lawe of
raising vppe children to the brother or
kinsman deceased. For he sayd after that
there was one of nearer kindred, with
whome hee would first conferre about
this

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this matter. The law which doth command that the brother or kinsman should marry the wife of the brother or kinsman departed without a child, doth not expresse by what way or meanes it should be done, nor driueth any man vnwillingly to marriage. Therefore NAOMI did vse these deuises, that she might win BOAZ the easier: and might obtayne of him, that he should doe, that which the lawe commaunded him to doe of hys owne accord and free will. For cleanliness in women doth please men wel: and husbandes do oftentimes abhorre their wiues for sluttishe apparell. Therefore women doe combe and decke themselves. The night also a man being alone with a woman alone, doth make manie marriages. Furthermore beyng well drunke they do many things willingly, which if they had bin sober they would not haue done. LOT committed incest with hys daughters 2. SAM. II. cap. DAVID by drunkennes sought to overthrow the constancie of VRIAH and to enforce him to lye with his wife. OVID sayth

sayth. Night loue and wine do nothing moderately, the night is without shame and loue is without feare.

It was meete that R V T H should bee married to B O H A Z, but there were other wayes and meanes, by the whiche shee might haue dealt with him about this mariage, they myght haue brought B O H A Z in minde of the law by some honest man: but peraduēture they thought it to be no matter, when they were perswaded that it was his duty according to the law, to raise vp seede to the kinsman deceased. But least anye man should abuse this example and make marriages in degrees forbidden, or defend baudry, and excuse their faults by other errours and faults of the saints, it is to be known that ther is mention made, of four kinds of examples of holye men in the scripture.

First certain deeds are described & proposed to vs to folow, as sayth in A B R A H A M, patience in I O B B, chastity in I O S E P H, &c. the ardent prayers of D A V I D & others: all the holy scriptures are ful of

CX.

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examples of vertue worthy to be had in remembrance. How many doth the holy ghost propose vnto vs in this litle booke in NAOMIE RUTH and BOHAZ. As gold smithes, paynters and others do set artificial works, before their schollers which they should follow : so God doth put before vs the examples of Godly men, that hauing them alwayes in our sight, we may immitate them in our life.

Next the deedes of the Saynts are contayned in the holy scriptures which are wicked, as the incest of LOR, the adultery of DAVID, the disobedience of IONAS, the pride of the apostles, the denial of PETER, the vnbeleeuing of THOMAS, & many other. These are not recited of the holy ghost to the end that we should folow them, but we may see that though they be saynts, to be yet corrupted in their nature: & in that they did excell in so many rare vertues, that was by the goodnesse of God. These thinges should make vs beware, for if such excellent men haue fallen, what may befall vs, when we are not to be compared with

with them? Next according to the admonition of the Apostle: who so doth thinke he doth stand, let hym beware least he fall. And as they went not forward in wickednesse but repented: so let vs also repent, that God may forgieue vs our sinnes and punishmentes due for sins: also let vs receiue sinners which do repent truely. But true repentance doth acknowledge the heynousnes of sinne, embraceth by fayth the mercy of God proposed in his sonne, and doth afterwards abstayne from sinne.

Thirdly the sainctes in the olde testament did certaine thinges well, whiche at this day were most wicked to follow. They did circumcise their children at the eight day, whiche is not at this day, lawfull: because baptisme is in the place of circumcisiō. They did offer diuers sacrifices to God, which at this day haue no place. A brother ought to marry the widdow of another brother, & rayse vp seed to him, which at this day were a sin worthy of death. The same may be said also of other ceremoniall lawes whiche

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are taken away by Christ, the same also may be sayd of some part of the iudicialles. These therefore are not to be drawne into example.

Fourthly, there are some singuler deedes, as that ABRAHAM against that generall law: *Thou shalt not kill.* would haue slayne and offered his sonne ISAAC: That the Israelites did not restore, the golden and siluer pottes and apparell which they had borrowed of the Egyptians: we must not follow these thinges we haue no warrāt to do the same. Th (1. S A M. 5.) IONATHAN and his armor bearer, in an vnfit place set on the power of the Philistines, was done notably & heroycally, not proceeding from pride, or couetousnes, but driuen vnto it by the holy ghost: he looked vnto the promise and glory of God, and the preservation of his countrey. If any body bee not led by the like spirite, and yet would take in hand the like matter, they may be accompted rashe. I omitte other examples: by these promises wee may iudge more rightly of the deeds of NAOMI and

and RUTH. Therefore let vs say that this is a peculiar fact, and we must not follow it: Or those women were holy and chaste, yet they did offend in the manner: neither are those things recited in the scriptures that wee should followe them, but eschew the. And although the successe was happy, yet it was not attributed to the carefulnes of NAOMIE, but rather to Gods mercy. Saynt PAULE in the first epistle to the THESSAL. 5. doth bid vs to abstaine from the outward appearance of euil. But she is commaunded to do that, which hath the outward appearance of euill. NAOMIE vseth those artes whereby baudes doe entise yong women to wickednes; for they do vse baths, sweet oyntments, and fine apparell &c. Peraduenture the successe would haue bene bad inough, if she had not met with a godly man. If she could not haue bene hid, but haue bene spied of others, who would not haue thought but that she came either for whordome or theft: Furthermore who would haue denied but that NAOMIE as much as

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lay in her, cast her daughter in-law into the danger of whordome: she which did before please Boaz might now displease him by this deed: or if hee had bene enamored with wine might haue dealt with her, and that he might afterwards haue put her away as a harlot. It is to be added to this, that by the law she was not due to Boaz, but to a nearer kinsman: who vnlesse he had giuen ouer his right, she had done him an iniurie. I wil speake nothing of this, that men ought to woe their wiues, and not wiues husbandes. And although Boaz did afterward prayse it, yet it is not to be supposed that he did allowe of all the circumstances. Therefore no man ought to abuse the example of these poore women, & reason thus, if it were lawfull for them, it is lawfull for vs. For the falles of the saints ought to make vs more warie, and not to allure vs to sinne.

There are olde women, who when they hope that by this meanes, they can make marriages betweene young men and virgins, they call them to night banquettes,

quettes, talkes, and daunces, and sometime exhort them, that they should goe to bed together. There are also virgins which doe entise youtnes diuers wayes to lye with them, saying that they did it of a good purpose, namely, that they might get a lawfull marriage: but marriages are not to be made by this meanes, we must hold on a right course, parents & kinsfolkes are to be aduised with, before honest mē must we cōtract marriages. How oftē haue those priuate marriages had a sorrowfull & lamentable end?

And those youtnes are to be reproofed, which, that they may get their pleasure of some women, doe promise them marriage, and being defiled they driue them away reprochfully as whores, and denie that euer they did make mention of marriage. Honest youths wil not marrie them which haue bene defiled by them, yea they suspect that they haue geuen theyr bodies to be abused before of others, or wil doe it hereafter.

But what shal we iudge of them, who being taken, doe geue as a cloke to their

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whoredome the fauourable name of mariage, when as they made no mentiō of it before: or what shall wee iudge of those baudes men or women, who for gaine doe match those persons together whome they ought not?

Thou shalt also obserue by the way, that she sayth that BOAZ winnowed the floore of barley, that is the barley that was in the floore. The Septuagintes haue *Licman* that is to winnow, *Licmos* a fanne or a vanne. It is added in the night. The Chalde interpreter sayth, at the night winde: peradventure they coulede not winnow it in the day for the heat. We reade also of other holy fathers as ABRAHAM, ISAACKE, IACOB and GEDION: so also of the Romaine Senators and Captaynes that they did apply themselves to husbandry, not to idlenesse, drunkennesse, or surfeiting. BOAZ had many which he might haue committed this labour vnto, but hee had rather doe it himselfe, partly for that by the exercising of his body, hee might be the more healthy, partly least he yeelding to idlenesse,

nesse, should giue place to euill temptations, partly that he might stirre vpp his seruantes to worke by his example, for examples auayle much euery way.

The 17. Sermon.

5 *And she answered, all that thou biddest mee I will doo.*

6 *So she went downe, vnto the floore, and did according to all that her mother in-law bad her.*

7 *And when Bohaz, had eaten and drunken and cheared his heart, he went to lie downe at the end of the heape of the corne, and she came softly, and vncouered the place of his feet, and lay downe.*

8 *And at midnight the man was afrayd, and cought hold: and loe a woman lay at his feete.*

9 *Then he sayd, who art thou? and she answered, I am Ruth thine handmayde: spread therefore the winge of thy garment ouer thy handmayd: for thou art the kinsman.*



OW RUTH obeyed her mother in lawe, and howe shee was accepted of BOHAZ is in this place declared. She doth promise her to doe all thinges, and shee performed it in deede. In the whiche thing

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thing shee is not to be accused. For per-
adventure, because she was newly con-
uerted to the Iewish religiō, she thought
it to be the maner, that if she should de-
maund the kinsman of the former hus-
band in marriage, this way she shuld at-
tēpt it: but if she offended, she offended
of ignorance, not that ignoraunce doth
altogether excuse her from sinne. It doth
onely lessen the fault, it doth not wholly
take it away, as good entent doth also, as
they call it. GEN. 38. THAMAR also vsed
a deceit that she might get IYDAH to be
her husband,

This is the duetie of children, that
they obey their parents, and them who
are containd vnder this name: except
those thinges which they commaund
them to doe, be repugnant to the word
of God. As if they commaund theyr
children not to heare holy sermons, if
they bid thē to put on a Monkes coule,
or trauell into places where pure religi-
on is bannished. If they bid them to kill
or to hurt some, or robbe, or commit
whordome &c. in these and others they
must

must not obey their parentes. For the lawes and commaundementes of God are to be preferred before the commaundementes of our necest friends. Our Sauour sayth whosoever preferreth his father and his mother before me, is not worthy of me. IONATHAN SAVLES sonne would not slaye DAVID beeing commaunded of his father. I. SAM. 17. chapter. Although it seemed that hee was bound to it by two bondes. First because that SAVLE was king, and next his father, who commaunded it him.

Next it is written that BOHAZ dyd eat and drinke and cheared his heart. It is also read that other holy fathers sometime did refreshe themselves with a larger portion of meate and drinke. GEN. 43. The scripture sayth of IOSEPH, and of his brethren, that they did drinke and were drunken with him. Wher the scripture doth not speake of that luxurious drunkenesse, whiche it doth so oft condempne, but of more drinke wherwith they are made merry. Saynt AVGVSTINE and also HIEROME doth witnes, that

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that drunkenes is not vsed for excessiue drinking, but for inough as P s a l. 35. they are made drunken with the plentie of thy house, that is they are full &c. God doth command to cast away heauines in solempne feastes, and celebrate his feastes with ioy: Vnder the gouernment of SALOMON the Israelites came together in great numbers, eating drinking, and reioysing. The which is to be noted for certaine Anabaptistes and hypocrites, which do condemne pleasures and ioyes which are permitted. G O D doth giue vs wine, bread, flesh, fish, and other thinges which wee are to vse for meate and drinke. P s a l. 104. God doth make the wine to encrease, which doth make glad the heart of man: and especially if they who labour hard doe reioice at their meate and drinke, they are not to be enuied I e r e. 31. God doth promise his people that they which should returne into their countrey shoulde abound with those thinges whiche payne to honest pleasures. Yet wee must beware least wee abounding with these
giftes

giftes of God, should forget him, but we must giue diligence to vse his gifts well.

That BOAZ lay all night in the floore and slept by the heape of corne: he did so, eyther that hee might betimes in the morning returne to his labour, or that he might watch the corne, least theeues should carry it away. It seemeth that the floers or the barnes were in the fieldes and not so fully fensed, but that euerie bodie might come in. VARRO. lib. I. cap. 51. wryteth that the floore ought to bee in the felde, in a higher place so that the wind might blow thorow, and especially round, and in the middle a litle a slope that if it doe rayn, the water may not stay. &c.

He doth teache housholders, by hys example to haue a care to keepe theyr thinges, and to be present with theyr labouring people, for oftentimes through theyr owne negligence that is stolne frō them which they haue gottē with great labour. In the deepe of the night BOAZ tourned himselfe from one side to another, or bowed himself. *laphath* signifieth
to

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to bow, to apprehend, to lye shrunk vp together: some expound it to turn from one side to an other. When he did turn himselfe, and thrust his feet to the foot of the bed, hee vnderstoode that something laye there, and being afrayd, hee boweth himselfe and by feeling (to witt by the apparel) hee found it to bee a woman, therefore hee asked who shee was? It was no maruell that hee was afrayd, hee might haue suspected some euil spirit which had taken on it a body, had lain at his feet. Alexāder of Alexandria in the 2. booke chap. 9. writeth of a certaine spirit, that as it seemed puttyng away the bedd clothes, lay downe in a bedd where a good man lay, and drawing neere as if it would haue embraced him: and the other when he was nowe almost dead for feare, shranke to the side of the bedd, and when it came neerer he droue it away &c. Also looke in the 19. chap, book. 4. I could also bring you many other examples of this kinde.

And it is not to be doubted but that Boaz being amased with a sodayn feare
com-

commended himselfe vnto the Lorde: for godly men were woont to do so in those foddaine terroures, when wicked shapes and illusions of shaddowes appeared to them. The olde fathers as it is read oft times in theyr writinges doe crosse themselues and so they driue away deuils. Laſtantiſ wrieth of the vertue of the crosse in the 4. booke. 27. chap. but we must not think that this ceremonye of the crosse, doth driue away deuils of it self, but because they beleemed that they were freed by the crosse and benefite of Christ, from the power of the deuils.

RUTH answered modestly that shee was his handmaid and desired him, that hee woulde couer her with the skirt of his garment: or throwe his winge ouer her. *Chauaph* signifieth a wing, or a skirt of a garment, also an end and a corner. Lira noteth that the man contracting marriage in those dayes layd his winge, or the nethermost skirte of his garment on the woman: So the meaning is betroth me to thee: and marry me according

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ding to the lawe of a kinsfeman, or that
whiche is better, hide me vnder thy
wings, take me into thy tuition and de-
fend me. A metaphor borrowed from
birdes, who doe couer and defend theyr
young ones with theyr winges.

But in this similitude, is by the way
set foorth the duetie of husbandes to-
wardes their wiues: namely that they
shield and defend them, feede and pro-
uide necessary thinges for them. Good
Lord, howe manie husbandes are there
which doe neuer thinke of these things?

She doth shew the cause, wherefore
hee ought to take her into his defence:
because thou art the kinsman. Least hee
should thinke, that she was a bold and
vnshamefast woman to come into a
mans bed in the night vnknowne: shee
called to hys minde, the law of God of
marrying, the widowe of the brother or
cofin departed. Let not women abuse
this place in the defence of their filthi-
nesse, neyther let them come night nor
day to any mans bed, if he be not mar-
ried to them, especially if he be wel drun-
ken

ken, or otherwise cast themselues rashely into danger: for the condition of those times was farre otherwise, then at this day it is.

The. 18. Sermon.

10 Then sayd hee, Blessed be thou of the Lorde my daughter, thou hast shewed more goodnesse in the latter end, then in the beginning, in as much as thou followest not yong men were they poore or riche.

11 And now my daughter, feare not: I will doe to thee all that thou requirest: for all the Citie of my people doth know, that thou art a vertuous woman.

12 And now it is true that I am thy kinsman, howbeit, there is a kinsman neerer then I.

13 Tarry to night and when morning is come, if hee will do the duetie of a kinsman vnto thee, well, let him do the kinsmans duty: but if hee will not do the kinsmans part, then will I doe the dutie of a kinsman, as the Lord liueth, sleepe untill the morning.

THE notable woman RUTH asked of BOHAZ here first husbands kinsman, that he shuld marry her, as it is immediately before.

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before. Now hēceforward doth follow,
what B O A Z aunswered to her. Blessed
(saith he) thou art, or shalbe of God, or
frō god. my daughter. The septuagintes
do translate it, *eulogemene futo curio theo*. B O
A Z calleth her his daughter, who called
her selfe his handmayd: and he prayeth
to god the only giuer of al good things,
to blesse her both in bodie and soule. Or
he saith this, that she had receiued great
giftes of God, and was acceptable vnto
him. That kinde of salutation is other
where extant. I. SAM. 15. SA V L E meeting
S A M V E L saluting him, sayed: Blessed be
thou of the Lord. In the new testament
L V K. I. chapter. The Aungell G A B R I E L
saluting the holy virgen, sayd: *eulogemens*
su en gwaixi that is, blessed bee thou a-
mongest women, that is, thou art in fa-
uour with God: it is a great thing to be
in fauor with a prince, much more with
God. Thou art that happie and blessed
woman, whiche God chose out of all
womenkinde, that the messias might be
borne of thee: for vnder the name of
blessing, the Hebrues do vnderstand all
kinde

kinde of happinesse. Hec sayth that her last pietie was greater then the first. The first pietie or bountifulnesse was, that shee did reuerence her husbände, when he was aliue, and that shee loued him, and also shee did not forsake her mother in-law, her husbād being dead. Her latter pietie was, that shee, being at libertie from her husband, did not follow lust, she did not seek for yong men, were they rich or poor, but she did keep her selfe safe vnto her husbandes kinsman, that shee might haue seede according to the law, and rayse vp the name of the dead to their posterity. She might haue had a young husband, eyther in her owne country, or among the Israelites: but shee had rather marry an olde man, than doe against the law. Notable deedes are to be praysed, both in men and women. B o A z did not alow the maner which shee vsed in seeking a husband, or at the least, he could not haue praysed it in any other, which had not the like cause. For that which shee did, had an outward apearance of euil, but he
O doth

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doth not iudge according to the outward appearaunce of this worke, but according to RUTHES intent and purpose. He thought that that which she did was not of lightnes and lust, but at the commandement of her mother in law, that there might be seede rayfed vppe according to the law to the former husband. For he doth consider that she hath liued hitherto well, and so behaued her selfe toward her mother in-law, that she was worthie of a notable husband.

And because B O A Z did so indifferently iudge of that deede which had an outward appearance of euill, & doth take it in good part, truely, we ought not to interpret in the worst parte those thinges, which haue the appearaunce of good, and are in their own nature good & right: There are some who take in the worst part, the words & deeds of others, through a certain corruption of nature, being led by no probable reason. Sainct P A V L E in the 1. to the COR. 13. chap. sayth, loue doth not thinke euill, it beleeueth al things, it hopeth for al things.

Words

Wordes and deedes whiche are doubtfull are to be well interpreted, but not the euill. Looke howe muche the worse a man is, so much the more suspitious is he. It is commonly sayd, he that is euill thinketh euill, and in this matter they doe follow the nature of the deuill. But who so will not be suspected of euill, must keepe theselues from these things, which make men to be suspected of others. Numb: 32. chap. MOSES suspected the two tribes and an halfe, begging the land beyond Iordaine, which was verie fertill, that they woulde forsake theyr brethren in daungers. But after they had declared theyr purpose, they took away that euill suspition out of his mind, and out of the minds of the other Israelites: 2. SAM. 10. chap. DAVID sendeth Ambassadors to the king of the Ammonites, to comfort him after the death of his father, but the king harkening vnto flatterers, suspected them of treason, whereof most cruell warre arose. Therefore wee must not harken vnto backbiters, and flatterers, who doe put euill suspi-

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suspitions into mens mindes. Also in matters of religion, all thinges are to be set foorth openly and plainly, least greuous suspitions arise in the minds of the simple. For there are some, who although they vnderstand the state of religion, yet they doe speake doubtfully of many pointes of religion, least great men shoulde be offended with them. And the example of RUTH doth teache vs, that we bee not ledde by our owne affections, or doe that which is pleasant to the flesh, neglecting the law of God. RUTH coulde haue had a young husband, but she married an old man, least she should haue violated the lawe of the Lord. There are widowes whiche may easily haue riche husbandes, but either they will not haue Idolaters, or they will not forsake their fatherlesse childre. Also there are men with whome riche wiues would marry, if they would goe out of those places wherein pure religion is embraced, into such places where there is no mention made of it. Sometime they do fauour theyr children, least that

that if they marry wiues suche as they would, it shoulde be worse with them, the which, the children ought to bee thankfull for.

BOAZ comforteth RUTH whome againe he calleth louingly daughter, least that she should be afrayd of him, but be of good comfort. Peraduenture she feared least shee should be accompted vnshamefast, or, that hee, being not well in temper, shoulde force her to commit whoredome, or els be repulsed. He doth add, that he would doe that which she required, that is, he is ready to mary her, for it is knowne to all the Citie that she is a vertuous woman, worde by word it is, euery gate knoweth, that is all the citie, eyther because that iudgement was executed in the gate, or the gate by Sinedoche is put for the whole Citie.

First of al in contracting matrimonic, thou must looke that the modest behauiour and honesty of the woman, which thou art about to marry, be knowne to all men. But in our times, the first question is of wealth, and the last of maners,

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it is a good thing if a woman be not de-
med, if it be knowne to all the citizens
that she behaued her selfe well from her
youth: it is very filthie on the contrarie
parte, if it bee knowne to bleare-cyd-
men and to barbers, that she hath bene
a woman defiled and vnshamefast.

He addeth a condition, vpon which
condition hee will marry her. I doe not
denie, sayth hee, that I am thy kinsman
(some doe thinke that Boaz was Eli-
melech's brother sonne) but there
is one of nearer affinitie to thee. I will
conferre with this man of this matter, if
he wil doe according to the law of con-
sanguinitie, and marry thee, it is well,
but if not, I wil marry thee, according to
the law of kindred. He had rather marry
her by and by, but he would not take a-
way the right of his kinsman. If he would
haue married her, Boaz had done hym
an iniurie, if he had married her, before
he had aduised with his kinsman. The
same reason is also to be hadde in other
matters. Iustice is that vertue, whiche
doth giue to euery man, his owne. We
ought

ought to be so farre from withholding those things which are another mans, without his consent, that wee ought rather to defend his right from others. And in that hee doth not by and by, bid her come to him, and promise her mariage, hee doth admonishe them which are about to marry, not to make too much haste, or runne headlong by followyng theyr owne affections. For we must beware least any impedimentes be found. For there are some things which do either hinder marriages about to be contracted, or do dissolue them whiche are contracted, those verses are knowne.

*Error, conditio, votum, cognatio, crimen,
Cultus disparitas, vis, ordo, ligamen, honestas.*

Si sis affinis, si forte coire nequibis:

Hec socianda vetant, connubia iuncta retractant.

The vow of virginity, vnder the pope doth hinder marriage: and also orders, as if any man be a cleрке, of which matters, there is no occasion that wee shoulde vse many wordes in this place. B o A z first, concluded the matter with

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his kinsman. We vse in other contractes to consider of all things thorowly, there is more neede of great care in marriage. Also we must beware in contractes, that we doe not anie thing deceitfully. And it is good, after marriage is contracted not to delai the mater ouer long, for many dangers which may arise of the same, but to confirme it openly. He affirmeth by an othe, that he will marry her, if the other refuse it. It is also read of other Sainctes, that oftentimes being not required, they vsed othes in weighty matters. This is to be noted against them, which doe altogether reiect an othe. He sweareth, that hee might put her out of doubt. But vnlesse there were a greater religion of swearing in the old time, the is nowe, truely hee could not haue put her out of doubt. For sometime euen great Princes doe deceiue others thorowe swearing, and oppresse them before they be aware. That which Boaz promised he thorowly performed.

He commaunded her to sleepe vntill morning: he would not haue her in the night

night to wander in the streetes: It is the part of women in the night time to stay at home, for many dangers which may befall them. Also it is very profitable for youths, to be kept at home in the night, for the night doth yeelde many occasions of great euils. Let them spend their time at home in reading, or other honest exercises.

The. 19. Sermon.

- 14 *And she lay at his feet untill the morning: and shee arose before one could know another: for hee sayd let no man knowe that a woman came into the floore.*
- 15 *Also he sayd, bring the sheet that thou hast vpon thee and holde it, and when shee held it, he measured six measures of barley, and layde them on her, and she went into the Citie.*
- 16 *And when she came to her mother in-law, she sayd, who art thou my daughter? And she told her all that the man had done to her.*
- 17 *And sayd, these six measures of barley gaue he me: for he said to me: Thou shalt not come empty vnto thy mother in-law.*
- 18 *Then sayd shee, my daughter, sit still, untill thou*

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*thou know how the thing will fall: for the man
will not bee in rest, untill hee haue finished the
matter this same day.*



WE must diligently obserue the course of this historie, for the better vnderstanding of this booke. Wee haue heard in the former sermon, howe B O A Z taking R U T H in the floore behaued himselfe towards her: nowe we shall heare of her dimission, and returne to her mother-in-law. Yet first it is sayd, that shee slept all night at his feet. After the talke had betweene themselues of making marriage, they contained themselues in their places. If B O A Z had behaued himselfe otherwise then hee should, truly the holy Ghost, which did not passe ouer with silence, the dronkenesse of N O A H, the incest of L O T T, the adulterie of D A V I D, the deniall of P E T E R, and the sinne of M A G D E L E N, would not haue passed ouer this. B O A Z doth not abuse the occasion offered him, to fulfill his lust.

He

He doth teache vs by his example continencie and chastitie. Wee read in prophane histories of great Emperours, when they had vanquished Cities, they would not see moſte bewtifull matrons and virgins, or haue them brought in their ſight, or being brought to them, though they looked vpon them, yet they did gouerne theyr luſtes, and ſend them backe againe vntouched, to their parentes or husbandes, and ſo wanne great fauour with thē. The great Alexander, when he was biddē that he ſhuld ſee the daughters of Darius king of the Perſians, which were priſoners and of wonderfull beautie, woulde not goe, ſaying, that it was not in him, that when he had ouercome men, he ſhould be ouercome of women. But they were rather ſhadowes of vertues, then vertues amongeſt the Gentiles: for that which they did came not of true ſayth, but rather of ambition. IOSEPH is worthie to be prayſed, who oftentimes being prouoked by his miſtreſſe, who was in loue with his beauty, would not doe that iniurie

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iurie to his maister, nor violate the commandement of God (which was not yet set downe in tables) GENE. 39. For as a man ought to shunne other occasions of euils, so also of adultery. And though thou be alone with a woman, yea in the night, yet the bridles of vnchastitie are not to be let lose, we must thinke of the commandement of God, thou shalt not commit adulterie: wee must thinke of the punishment of adulterie, whoredome, and lust, we must not iudge of sinnes according to the corrupt iudgement of the worlde. Howe vnlike are those young men, who eyther vnder the pretence of mariage or by force, doe defile mayds, or other mens wiues: also some old men, which are decrepite doe entise other mens wiues to adulterie (as they did Susanna.) But what do I speake of them, when Monkes, whiche doe vowe chastitie, doe often-times defile matrones and virgins: And it is euident that for this purpose they doe vse auriculare confessions, and sometimes magicall artes: In the meane season if a
woman

woman doe come into their monastery they doe sweepe their pauement with besomes. RUTH arose before one could know another for darkenesse: that is, at the dawning of the daye. For BOHAZ sayde (as the olde translation hath) beware least any bodie do know that thou camest hyther: or he commaunded his seruants (as some will haue it) lest they should tell, that she was at the flowre in the night, which doth not like me. That is more allowable, that IOSEPHVS sayth, that he badd her to be gone, before hee raised vp his seruants: although he did know that hee was not guiltie, neyther that he had done any thing, whereof he might worthely bee ashamed; yet hee would not offend others, nor lay a stumbling blocke before them. It is knowne out of the Gospell, what they are worthy of, which do offend their neighbors eyther in word or deede: he doth teach vs to beware, not onely of the euill it selfe, (as S. PAUL warneth vs in the 1. THESS. 5. chap.) but also he warneth vs to beware of the appearaunce of euill.

There

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There are many thinges wee may say or do, with a good conscience, but we must alwaies haue a regard of our neighbour, and all our sayings and doings, must be applied to the edifying of others. If any woman will not be accounted for an harlot, let her beware, least she shew the appearāce of an harlot, either in speech, behauour, apparell, and such other. We must haue a care of our good name, according to those common verses.

*Omnia si perdas, famam seruare memento,
Qua semel amissa, postea nullus eris.*

The losse of goods may easely be recovered, by labour and diligence, but if any body bee suspected of chastitie, it is not so with it. Yet there are some wicked men which take delight in wickednesse. ISA Y 3. chap. sayth of his people, that they haue boasted of their sinnes as the Sodomites: he addeth, he wil bring euill on them. IEREM, 3. chap. doth disallow his people, because they had the foreheades of harlots, and would not repent. How many are there now at this day, which do boast of whordomes, of adul-

adulteries, dronkennes, vnlawful vsuries
vniust slaughters, & other wickednesses
which shuld not be known that they did
it, if they theselues held their peace: al-
though they which do hide their wicked-
nes, shal not escap their punishment. We
ought also to haue regard of other mens
good names and honestie. BOHAZ doth
diligently take heed, least any shuld sus-
pect that they had done euil. At her de-
parture be biddeth her to take her cloak
or sheete wherewith shee was couered,
and holde it with both her handes, and
he measureth out six measures of barley,
that is, six smale bushels or measures of
barly, Theodorus Bibliander (my most
reuerent maister) doth take it to bee an
ephah: and the garment being tied togea-
ther (as it seemed) with a knot, hee layd
it vpon her head. *mitpaach* is interpreted
a sheete, a cloake, others, a vaile or a lin-
nen cloath: how much barley there was,
if it be counted according to our mea-
sures, it is hard to tell. It seemeth there
was somuch as shee coulde carie on her
head, he gaue her barley that shee might
carrie

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carry it to her mother in-law which was poore, and that shee might haue also to eat, vntill she should be marryed to one of them.

Let rich men learn, to vse their riches well, and to bestowe them liberallye to the vse of the poore. At this time thou hast great occasion offered to thee of exercising thy liberality, in so great persecutions of the godly, and in such skarcetie of corne. God will not haue them excused which do seeke by this to defend their couetousnesse, that they do not know, who are worthy or vnworthy of almes.

Rabbi SOLOMON writeth (as Lira testifieth) that those six measures were signes of the six blessings of God, which were to come on the messias which should be born of RUTH by DAVID, according to that which is written in the II. cap of EZEKIEL. There shall come a rod forth of the stocke of Ishay &c. and the spirite of wisdom, and vnderstanding, the spirite of counsell, & strength, the spirite of knowledge, and of the feare of God was on

him

him. Hee addeth out of this saying of RABBI SALOMON, two things to be considered on, that the scripture of the olde testament, is not onely to be expounded; historically, but also sometime mystically: the other, that that saying of ISAIAH is alleadged, and vnderstoode of Christ, euen of the Hebrues themselves.

BOAZ went into the Citie, without doubt he accompanied RUTH for her desce,& for her honestie sake. For, honest virgins and matrones, ought to beware, that they doe not wander in the night times in the streets, without light, and honest companie.

RUTH came to her mother in-law, who asked, what hath befallen to thee my daughter? or who art thou? that is, how go thy matters? how doth thy businessse goe forward? hath thy kinsman married thee? Parentes ought to take an accompt of their children, yea, if they be well growne in yeares, and they shall do muche good, if their neighbours and kinsfolkes doe not dissemble, the faultes

P

of

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of the children to them. RUTH is not become the prouder for the hope of marriage, but answered modestly to her mother in-law, shee doth not aunswere frowardly, but she doth rehearse in order what was done. Also childrē which are well aged ought to geue an accompt to their parentes: And if theyr parentes be poore, they ought to prouide for the and to nourish them: and they ought not to take away those thinges priuile, which they haue gotten by great labor. PROV. 28. verse. 24. he that robbeth his father or mother, and saith it is no transgression, is the companion of a man that destroyeth.

Let rich men learne, that they send not away them which be poore in deed emptie. BOAZ would not send away the daughter in law to her mother in law, whome he knewe to be oppressed with pouertie, emptie: Who so doth giue to the poore, doth lend to the Lord. Let vs rather giue many giftes to them, then to dumme images.

The mother in-lawe doth bid her daughter

daughter in law, to keepe her ſelf at home
vntill ſhe did know how the matter wet:
ſhe will not that ſhee ſhould publiſhe it,
as certaine talking women would. Shee
doth adde that Boaz will not be in reſt,
before he hath ended this buſines: good
matters are not to be deferred, but that
which is meet is to be done by and by.

Let mothers learne out of theſe
wordes, to inſtruct their daughters wel,
to teach them good thinges, and to re-
claime them from euill. NAOMIE, bid-
deth RUTH ſit downe, that is, be in reſt
and to looke for the ſucceſſe, and in the
meane ſeaſon not to doubt of Boaz his
faith. They are to be inſtructed in religi-
on & good maners, not onely in words
but in example of life. Next we ſee how
credite is gotten. NAOMIE truſteth this
man, that hee will keepe promiſe with
RUTH, becauſe ſhe ſaw him indued with
ſome vertues, otherwiſe ſhe would haue
doubted of his fidelitie: neyther would
ſhee haue beleeued him by and by after
hee had promiſed her. That is true cre-
dite, when the ſayings or deedes of anie
man

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man be of force with others. As if hee shoulde speake or promise anie thing, men would not doubt of his troth, if he doth any thing, men would accompt it for right. If he commaund anie thing others will obey, if he doe giue counsell, others do receaue it, and do make great accompt of his iudgement. But howe is this estimation gotten? Not by flattering, nor by dissembling, but by vertue often shewed, with a happie successe. For mens mindes are kindled with the admiration of vertue, and opinion of Gods helpe. Manie thinke that dignitie is gotten, with an outward shewe of sumptuous apparell, by great titles and by flatterie. These truely are of great force amongst fooles, but not amongst men of knowledge. But this is a singular gift of God, necessary for magistrates, doctors, fathers of houtholdes, also for artificers and merchants. Io 1. 29. declareth howe muche hee was esteemed amongst all men, because he did his duty faithfully: & did not leaue of to deserue well. Estimation is lost, if we do not per-
forme

forme those things which wee do promise, or that those things which we do speake are false, or those things which wee do are worthy of reproofe. Therefore many vnderferuedly do complaine, that they haue no credite, when they themselues doe not that whiche they ought.

C A P. IIII.

The. 10. Sermon.

- 1 Then went Boaz vpp to the gate, and sate there, and behold, the kinsman of whom Boaz had spoken came by, and he sayd, Ho, such one come sit downe here. And hee turned and sate downe.
- 2 Then hee tooke ten men of the Elders, of the Citie, and sayd, sit ye downe here, and they sate downe.
- 3 And he sayd vnto the kinsman, Naomic that is, come agayne out of the countrie of Moab will sell a parcell of land, which was our brother Elimelechs.
- 4 And I thought to aduertise thee, saying, buy it before the assistauntes, and elders of my people. If thou wilt redeeme it, redeeme it, but if thou wilt not redeeme it tell me, for I knowe there is none besides thee to redeeme it, and I am after thee, Then he answered I will redeeme it.

Later upon Ruth.



E haue hitherto heard, of di-
uers troubles and afflictions
wherewith **NAOMIE** and
RUTH were afflicted: nowe
next we shall heare, how their conditi-
on was changed into better. For after that
BOAZ a wealthie man, married **RUTH**,
both of them abounded in thinges ne-
cessarie for the sustenance of life. But the
holy Ghost doth keepe this order in
this chap. First **BOAZ** doth trie before
the Iudges, the god will of the kinsman,
whether hee would buye the little field
of **NAOMIE**, & whether he would mary
RUTH according to the law. Next he re-
fusing it, **BOAZ** married **RUTH**, therefore
all the people and the elders reioiced at
the. Thirdly, when he had begotten his
first borne son, the womē blessed **NAO-
MIE** his graund-mother. Fourthly the
genealogie of **BOAZ** is described.

This chapter is replenished with much
doctrine, as we shall heare (God wil-
ling) in their places. And first we see that
godly men may be raysed by the grace
of God out of great pœuerty, and lifted

vp

vnto great honors. Boaz sayd vnto RUTH asking marriage, that hee would marrie her, if the nearer kinsman would not marry her. The next daye hee sate in the gate as a chiefe Iudge, according to the opinion of the Hebrues, who sayd that he was IBSAN the Iudge, and when the kinsman came by (of who he had spoken to RUTH) by chaunce. or rather by the prouidence of God, hee commaunded him to come to him, and sit downe and by and by hee called ten elders, and he commaunded them to sit downe, and he layd open his cause.

As concerning the phrasis, He sayde ho such one, come hither and sit here? The Hebrue wordes *Almoni Peloni* signifie nothing, but are onelye put in stead of some proper name, whiche wee leaue out eyther because it is known, or do not remember it, or because we will not name it. the Gretians doe call *o dei*. Some men doe thinke that his name was not conceald without the prouidence of God, for that he was not worthe to be remembred of good men, for that

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that he despised to rayse vppe the name
and seede to hys brother.

The olde Hebrues did sit in iudgment
in the gates, or about the gates of the
Cittie, all men beholding and hearing
those thinges whiche were donce: as
this daye also in manie places pub-
like iudgementes, especiallye of lyfe
and death, are exercised openly. They
doe alleadge this reason wherefore the
Senate is holden in the gate: that euery
man might quickly finde the place, that
the country men needed not to go into
the Cittie, and spend muche there, and
that euery one might goe to theyr hou-
ses, theyr busines being ended. Further-
more, that many witnessles may be easily
gathered of them, that goe out and in.
Or the gate is simplic take for the court.
The Chaldeans do translate at the gate:
that is to say, the house of publike iudg-
ment, at the court: peradventure because
those houses had great gates. The Ro-
maines gathered their counsels for the
most part in the temples.

Hee called together the Elders. The
Hebrues

Hebrues do call Zacan, Iudges, of their age, as the latines doe also call them Senators and fathers, amongst the Gretians, also the senate is called *Geronfia* from a worde that signifieth age. They choose for the most part the Senate, by whose councell the common wealth is gouerned of the elders, which seeme most fit for this matter. For they know many thinges, and haue learned manie thinges by their owne hurt. Next they are not so carryed by theyr affections as youthe, but they doe administer thinges with mature counsell. Furthermore, when they are near to death, they thinke, or at least ought to thinke, that they should do nothing agaynst publick iustice and religion, for shortly God will take an account of their deedes and sayings. Whē *Pisistratus* the tirāt, asked *Solon* what encoragement he had, that he did withstand him so sharply: he answered old age. *Valerius maximus* writeth of *Cesselius*, that when he did not obey the Triumuerie, & did speak many thinges freely against *Caivs Cæsar*,
his

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his friends warned him that hee should take heed to himselfe: he sayd there are two things which doo make mee verie bold, namely olde age and want of children.

It is said that those elders sate down. By sitting down is signified, that Iudges ought to be of a mind quiet, peaceable, and calme; not to be troubled with affections, and that attentiuely they should heare them which plead in the court, & not with a wauering mind. **SERVING** noteth lib^{ty} Anci: In antient time men vsed this phrase to sit, for to aduise, to care for, and to consider of.

After propounding the cause he said, **NAOMIE** doth appoint to sell the field of **ELIMELECH** our brother, (the Hebrewes doe call cousins. brethren) therefore I would bring it to thy care, that is, shew it to thee, that if thou wilt redeem it according to the law of kindred, in the presence of the dwellers hereabout, and of the elders of my people, thou mayst redeem it, because there is none neerer, and if it doth not please thee to redeeme

it

I would thou shouldest tell me, he by
and by answered, I wil redeeme. Boaz
addeth presently that he must also mar-
ry Ruth, if he will haue the land.

The Jewes had their peculiar lawes
of Inheritances and successions. N. v. m.
27. and 36. chap. the land of Israell was
deuided into 12. Tribes: of which euerie
one of them had their possessions, which
God would not haue mingled; and the
inheritances of one to be transported to
another. The fathers being dead, the
children succeeded in the inheritance.
The sonnes ought not to marry wiues
out of their owne Tribes: the daughters
also ought not to marry others out of
their owne tribes: If any man dyed with-
out Children, the brothers did succeed,
but if they had no brothers, the kinsma,
Lev. 25. chap. no man ought to sell the
inheritance of his possession: but if anie
man be poore and be constrained to sell
his grounds, he ought to offer it to hys
kinsman, if they will not, then to some
of that tribe: but in the meane season
the seller hath gotten mony, he may al-
wayes

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wayes redeeme it from the buyer : at length the possessions returne to their old maisters in the yeare of Iubily. Lyueth vpon this place that women doe not inherite, but if a wife remayne after her husband be dead without children, she was to haue part of the inheritance to maintayne her selfe.

And shee might sell as much as was hers, and so it is sayd, that N A O M I I would sell after the same manner, that part of the ground & of the field, which was left her by her husbande and children, which by the law shee had the vse of whilest she liued. But it was not lawfull to sell the grounde out of her husbandes familye, but to his kinsmen. As concerning the phrase to reueale anye mā his cares (which is oftentimes vsed in the holye scriptures) signifieth to admonishe or to shew any thing, or to reueale some secret thing to any man. The latins vse this phrase to pul one by the eare, for to admonish one. VIR. ECLO. 6.

Cum canerem regem et praelia Cynthia aure velle

For that was the manner (as Mancinellus

hellus saith) of those, that put me in remembrance, and warne the to do or to remember something: looke in the Proverbes of ERASMVS, to pull the eare. If no bodie will redeeme, the third person is put for the second, if thou wilt redeeme it, let me knowe it. First in this place we haue a notable example of performing promise: Hee sayd hee would marry RUTH vnlesse shee was that daye married to another. Now he doth performe without anye let, those thinges which he promised to do, and although it was priuely and without witnesses, yet he doth without delay performe it, and hee doth free himselfe from his promise. Furthermore if any man doth promise marriage to another, or any other thinges let him performe the same faithfully, as if thou doest promise a certaine summe of money to any body &c. But before he doth promise, let him diligently consider, whether hee can performe or no, that which he hath taken vpon him, And that thou mayst performe it, thy pleasure is to be leined, and thou must labor

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labour night and day. PROVERBS. cap. 4.
SALOMON doth commaund him who
doth giue his worde for another, not to
rest before he be freed, hee doth not bid
him to breake his promise. If bandes be
made or an othe taken, the greater care
doth lye vpon vs. There is so great light-
nesse in men at this day, especially in
marriages: that many doe openly de-
nie those thinges, which they priuily
promised to the poore, the needie, and
the straungers: nay, they doe not per-
forme those thinges, which they haue
bound themselues vnto by othe.

Next here is an example of righte-
ousnesse set before vs, hee did not defile
RUTH, that hee might put another from
his right, and get both the wife and
ground to himselfe: for at this day the
course of the worlde is bent this way,
that many doe defile virgines, that they
may by that meanes keepe them with-
out the consent of their parentes and
kinsmen: Iustice commaundeth to giue
euery man his owne: They are vnjust
which do challenge those things, which

by

by right of inheritance belong to others
or doe sell or defile theyr folkes chil-
dren: Gods lawe doth condemne chil-
dren stealers to death. But howe many
are there this day which trusting to their
riches and power, endeuour to spoyle
others vnder the title of iustice.

Furthermore, let vs learne to deale
wearelie with couctous, craftie, & con-
tentious men, such as that kinsman see-
med to be, BOAZ as it is to be supposed
knew the maners of this man, hee doth
not deale directly with him, as if hee
should say, by and by thou must rayse vp
seede, of the wife or widow of thy kinf-
man, which is left behinde, hee dealeth
with him ouerthwartly. First he telleth
him of the field, next of a wife to be
married together with it, that there
might be no matters of contention, and
he might by a fit meanes attayne to his
purpose. We ought not alwaies to utter
all thinges by and by, but we must keep
euery thing for a fit time. God com-
maunded S A M V E L. I. booke. 16. chap.
who should annoynt D A V I D to be king,

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to take a calfe, and to say, he wil offer sacrifice to the Lord, least hee should fall in danger of his life.

Furthermore we learne by the example of Boaz, that matters of controuersie are to be propounded in the iudgement place, in few fit and plaine words: he him selfe doth propose the matter: In some common wealthes proctors do it, to whome also it should not be granted, that they shoulde hurt the good name of others, and shoulde bable out many words, nothing appertayning to the matter, and so shoulde wearie the iudges, and draw away their minds from the matter propounded, as some are woont to doe.

Moreouer we learne, that it is lawful for a godly man, to sell, to buy, to bestow, to change, to redeeme his goodes, for this is not accompted as a fault for good & godly men in the scriptures. But it is red, *Le. 32. cap. IEREM.* the prophet by the cōmandement of God, bought the field of Hanameell, by the same lawe whereby this man is bidden to buy this ground

ground. We must see that contractes be made according to the lawe of equitie, & so that we be not ashamed, how many witnessies can testifie, after what manner we haue dealt with our neighbors.

Also this is to be noted in the last place, that those Iudges and that kinsman sate downe, they hold their peace, they do not interrupt Boaz his speech, they doe not rayse any tumult: so let Iudges and them which appeare before Iudges hearken, let these men beeing bidden or commaunded aunswere, let the others giue iust iudgement according to the lawes.

The. 21. Sermon.

Then sayd Boaz, what day thou buyest the field of the hand of Naonue, thou must also buy it of Ruth the Moabitesse, the wife of the dead, to stirre vp the name of the dead, vpon his inheritance.



Although Boaz would willingly haue married Ruth, for her honest behauiours, as soone as it was demanded of

him, yet hee would not do this without

the

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the knowledge of that kinsmā, who was neerer in the degree of bloud: therefore he called together the elders, and declared the matter in theyr presence. And that hee might auoyd brabbling, hee first asketh the kinsman whether hee would buy the field of **ELIMELECH** according to the law, but when that did please him he commaundeth him by the same law to marry **RUTH**, which he refused to do.

But that wee may the better vnderstand this and the former chapter, and also other places of the holy scriptures, I will repeat the wordes themselves of the law, of raysing vp of seed to the brother. It is thus read in the 25. chapter of **DEUTER**: If brethren dwell together (in the same Citie or village, that is to say at the same time, and both their possessions in one place) and one of them dye and haue no sonne, the wife of the dead shal not marry without, that is vnto a straunger, but his kinsman shal goe in vnto her, and take her to wife, and do the kinsmans office to her. (*Targū* translateth that hee should marrie with her

Santes

Santes dothe translate it, that hee should contracte affinitie with her) And the first borne which she beareth shall succcede in the name of his brother which is dead, that his name be not put out in Israell, (or let him succcede or hee shall succcede in the name of his brother, some menne thinke the meaning is, hee shalbe called the sonne of the dead, and the inheritaunce of the dead shall pertaine to him) And if the man will not marrie his kinswoman, the let his kinswoman go vp to the gate vnto the elders, and say my kinsman refuseth to rayse vppe vnto his brother a name in Israell: hee will not doe the office of a kinsman vnto me. Then the Elders of his Citie shall cal him, and commune with him: if hee stand and say I will not take her. Then shall his kinswoman come vnto him in the presence of the Elders, & loose his shooc from hys foote, and spit in his face: R. SOLOM: doth interprete it, before him, and so bring shame to the vnthankfull man, and answere and say, So shall it be done: vnto

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vnto that man, that will not build vp his
brothers house. And his name shalbe
called in Israell, the house of him whose
shoe is put off. This lawe hath manie
points. First, If a brother doth dye with-
out children, his widowe ought not to
marry a straunger, that is, a man of ano-
ther familie: but to a brother or to ano-
ther kinsman of their former husband:
and one refusing, let another succcede
who is moſte nigh, as it appeareth by
this booke: Secondly the first son which
was borne of her ought to be called ac-
cording to the name of the dead brother
& succeed in his inheritace. 3. If the bro-
ther of him that is departed shall refuse
to marry his widow, she ought to shew
that to the Iudges, that they should ad-
monish him of this lawe, and perswade
him by diuers meanes, whereby he may
be perswaded to marry her. 4. If he can-
not be perswaded to these thinges, that
widow shall openly come and vnloose
openly his shoe, and spit in his face, &
as if it were to note him by this publike
ignominie. Some men doe thinke that
these

these ceremonies doe signifie, that she was at her owne libertie after this, and had power to marrie whom she would. Also there was an olde custome before the lawe as it appeareth by the history of O N A N in the 38. of G E N. that the brother should raise vp seede to his brother, without this cause it was not lawfull for a brother, to mary the wife of the brother that is dead. For there was a law against this kind of incest. LEVI. 18. and 20. chap. Where the degrees forbidden by God are noted. If she had Children of the former husband, it was also incest, if a brother shoulde marry that widow. Also in the newe testament, S. Iohn Baptist doth grieuously rebuke H E R O D E, because he defiled himself, by keeping companie with his brothers wife, he being yet aliue.

God sheweth the cause wherefore he made this lawe: yet hee is not bound to giue vs an accompt of his lawes and iudgements, but such is his mercy that he doth oftentimes shewe to vs the causes, wherefore he doth or commaund vs

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Something. Which of vs doth shew hys
seruaunt the reasons wherefore hee bid-
deth him to doe this or that: but what
cause doth he render of this lawe: least
his name be blotted out of Israell, least
his family doe perishe, and his inheri-
taunce be translated vnto other families.
If widowes should marry strangers, and
part of their goods should be translated
into other families, their inheritances
should be scattered and brought to no-
thing, & their families should perish thro-
rough pouertie. For oftentimes wee see
it come to passe, that good families are
dispersed through pouertie, but GOD
would haue a distinction of tribes and
families in Israell for the promises of the
Messias, who according to the flesh
should come of the tribe or family of
DAH. And it is very profitable to com-
mon wealthes if they haue olde and no-
ble families amongst them: for they can
take in hand great matters, which come
of them, and especially for the govern-
ment of the common wealth. For we
willingly submitte our selues to them to
who me

whome the dignitie, and the noblenes
of theyr family doth bring authoritie.
Also they who haue noble auncestors,
will doe nothing vnworthy their vertue
to bring themselues into infamie. For
new start vppe men doe eyther vse their
gouernment wantonly, or are hindred
by the enuy of other men, the whiche
both the olde histories of the Romaines
and the Greekes and other nations, and
also experience doe witnesse. Therefore
God would after this maner doe good
to the common wealth of Israell, that
they might alwayes haue fit men, who
might profitably gouerne the common
wealth. But it oftentimes commeth to
passe, that the sonnes of noble men are
faultie, yet if a sparke of their parentes
vertues shine in some of them, the ho-
nestie of their auncestours and credite
they had in common wealth, doth get
them great aucthoritie. Furthermore
this lawe doth prouide for widdowes,
for vnlesse this lawe did defend them,
many shoulde by and by be cast out of
theyr houses, which they haue gouerned

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ned well before : but by that lawe it is lawfull for the to keepe theyr husbands possessions, if they marry the brother or the kinsman of hym that is departed. Also Gods will was to preuent the disorders of Brethren. Some doe oftentimes wishe the death of their brother, that they might possesse their inheritances, but this cannot come to passe, except the brother doth dye without children. Also this lawe doth admonishe others of their dueties towards the dead, least they suffer their names to be abolished . Aphricanus noteth an other cause of this law, who as Eusebius witnesseth, writinge of the genealogies diuersly reported by MATTHEW and LUKES, amongest other thinges sayth, those are accompted naturall successions, which descend from a true seede or bloud: and those are legall when a sonne, being begottē, by another doth possesse. For whē they had not yet the hope of the resurrection, they did hereby immitate as it were a certain image of the resurrection, least the name shoulde be blotted out through

through barrennes. Augustine agaynst
Faustus the Manich. lib. 32. cap. 10. Tom.
6. doth expound this law spiritually. In
that a brother is commaunded to marry
his brothers wife, that hee might rayse
vp seed to him, and not to himselfe, and
should call that childe which is borne
to him by his name: what other thing
doth he shew in a figure, then that eue-
ry preacher of the Gospell ought so to
labour in the Church, that hee might
rayse vp seede to Christ for the brother
that is dead, who dyed for vs all: and the
seed which shalbe raysed vpp, shall be
called by his name, &c. some men do al-
so thinke that it signifieth that they who
are once numbred as Citizens of the
spirituall Israell, shall not perishe. Christ
in the Gospell sayth, Reioice because
your names are written in the kingdom
of heauen. And if any shoulde obiect
whether could not their families be pre-
serued by other meanes and those dan-
gers auoyded &c. I answer we must sim-
ply obey gods law, who doth best know
why & wherefore he doth do all things.
This

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This law continued long, whether it be ceremoniall or iudiciall, their possessions were confused by the Assirians and Babilonians, that there could be no distinction be seene, and so for a time this law had no vse, but after that the Jewes returned into their country, they began to distinguish theiyr possessions and kept them agayne as it may be gathered by that case which the Saducies proposed to our Lorde of that widowe which married seuen brethren, one after another whereby they would corruptly gather that there should be no resurrection of the dead. **MATT. 22. cap. Marc 12. Luc 20.**

But after that Christ had suffered the death of the crosse for vs, as other ceremonial & politicall laws were abolished, so were these also: and sith al the policies of the Jewes are blotted out, and they are dispersed through the whole world: although they would gladly keepe this law, yet they cannot: therefore let no man take this lawe as a collour of hys wicked lust and incestious marriages, for

the cause being taken away, it hath now no more place. And although the laws ceremoniall and iudiciall be abrogated, yet their marrowe and kernils are to be obserued, as in this law that wee haue a regard of the dead: that wee doe not chaunge inheritances (the which both others and especially adulterers doe, which oftentimes doe priuily thrust in a strange heyre) also that brothers shuld be carefull to preserue the children of their brothers and kinsfolkes.

Now it may be vnderstoode by all these, wherfore Boaz would not marry RUTH before the other kinsman had yeelded vpp his right. And because that kinsman would redeeme the ground, Boaz added that hee could not buy the ground, except hee did marry RUTH, and preserue the seede and name of hys kinsman.

But before I leaue this, it seemeth not to be omitted, that some men doe reconcile that law whiche is written in the 18. cap. of LEVI. of the shame of thy brothers wife, which is not to be vnco-
uered

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uered, with the other law which is written in the 25. chapter of Deuteronomie of raising vp the seede of thy brother, as they say, that is to be vnderstood of the wife of thy brother remaining yet aliue, which doth not yet agree, for the same might be said of other persos, with who it is not lawfull to marry. Furthermore they which are not of so neere, of kinne are forbidden. S. Augustine writeth thus of this sentence in the 6. quest. ypon **LEVIT.** Thou shalt not vncover the filthinesse of thy brothers wife for it is the filthinesse of thy brother and of thy father. The question is asked whether this is forbiddē to the brother aliue or dead and it is not a small question. For if we say the scripture speaketh of the wife of the brother liuing, for both of these are contayned in one general commaundement, whereby a man is forbidden to come to another mans wife, therefore what is the matter that hee doth so diligently distinguish these persons, which he calleth of the same stocke by proper prohibitions? Also whether is that commaun-

mandemēt of the wife of thy father, to be vnderstood of thy mother in law, thy father beeing aliue or rather dead? For thy father being aliue, who doth not see it muche more to bee forbidden, sithe a manne is forbidden to defile the wife of anye other man by adulterie? Therefore it seemeth to bee spoken of those persons, whiche not hauing husbands may marry, vnlesse they bee forbidden by law: as it is reported to bee a custome amongst the Persians. But agayne if wee vnderstand that hee is forbidden to mary his brothers wife, he being dead, it is contrary to that the scripture biddeth of raysing vp seed, if he die without children, & by this that prohibition being gathered with this commaūdemēt, the exceptiō is to be vnderstood least they be contrarie one agaynst another, that is, it is not lawfull for any man to marry the wife of the brother deceased, if the brother deceased doth leaue children: or els that was forbidden as a thing not lawfull to marry a brothers wife if shee hadde bene put away from

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from him by a byll of diuorcement: for then as the Lord commaunded, that MOSES should giue foorth a bill of deuorcement for the hardnes of the hearts of the Iewes, and by this dimission hee might thinke that any might lawfully marry with his brothers wife, where he did not feare adultery, because she was put away by a bill of deuorcement.

And others do take this law in LEVITICVS, that thou shalt not marry thy brothers wife simply without any exception, as the lawe against manslaughter, adultery, theft, &c. least incest should seeme to be commaunded and all the other lawes seeme to be contrary among themselues: neyther say they must wee thinke that God graunted this marriage for an outward profite, which he called before incestuous. For by the name Brethren, in that former law is not to be vnderstood natural brethren but kinsmen, after the maner of the Hebrues, & truely euen those whose marriages were not forbidden. For brothers children and sisters children are called brothers. But
that

that I may note this by the waye, brothers sonnes are called *Patruelis*, Brothers and sisters sonnes *amitini*, Sisters sonnes *consobrini*. In this selfe same chapter, **ELIMELECH** is called the brother both of **BOAZ** and of his kinsman. **S. Augustine** writeth thus against **Fauftus**, **Manich.** the scriptures declare that kinsmē & kinswomen were wont to be called generally brothers or sisters. **LOR** is called **ABRAHAMS** brother when that **ABRAHAM** was hys vncle, by the vse of the whiche worde, they are called the brother of our Lorde in the Gospell not onely those which the virgine Mary bore, but all his kinsmen which were of his kindred.

ABENEZER testifieth vpon **LEVITICVS** that the old Hebrues were of this mind. But the Cabalistes, hauing wayed the matter better, were not of this mynde. Also in our time there was a certayne learned godly man deseruing wel of the Church of God, and hee was of this minde. And so hee expoundeth the 22. chap. of **MATT.** of the 7. brothers which married one widdow, because they wer kinsmen

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kinsmen amongst themselves : but in those degrees, wherein it was lawfull for them to marry one & the same woman. It may be prooued by two argumentes that this law of rayfing vpp seede to the brother is to be vnderstoode of naturall brethren, out of this little booke of RUTH. First NAOMIE who could not be ignorant of this lawe, doth perswade her daughters in lawe that they shoulde goe home, for if she should haue a husband, and should haue hope of children yet it was not needefull for them, that they shoulde stay vntill they were men. Next BOAZ sayth, that the other kinsman shoulde buy the ground by right, and marry RUTH because there was none neerer then he. Next the second kinsman was not admitted of him vntill the former refused. ONAN was punished for this cause because he would not rayse vp seede to his brother. GEN. 38. Furthermore wee must not by and by depart from the proprietie of the wordes in the lawes, especially if they be not set downe other where. And the
Hebrue

Hebrue word *Iabam*, signifieth no other-
 wife than a husbands brothers *Iafamah*
 a woman, which is to be married in this
 case by the lawe of affinitie or kinred.
 Therefore this lawe is first to be vnder-
 stood of naturall brethren, next it is to
 be applyed to other kinsfolkes. There-
 fore that other iudiciall or municipiall
 law in *DEUTER*, is an exception against
 that generall and morall law in *LEVIT*.
 which as we haue sayde God hath lefte
 out for certaine peculiar causes. Neither
 is there any cause wherefore we should
 haue it this day in vse.

The xxii. Sermon.

- 6 *And the kinsman answered, I cannot redeem
 it, least I destroy mine owne inheritance: re-
 deeme my right to thee, for I cannot redeem it.*
 7 *Now this was the maner before time in Israel,
 concerning redeeming and chaunging, for to
 stablish all thinges, a man did plucke off hys
 shooe, and gaue it hys neighbour, and this
 was a sure witnesse in Israel.*
 8 *Therefore the kinsman sayd to Boaz, buy it
 for thee: and he drew off his shooe.*

R

That

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Hat kinsman, when he heard say that **NAOMIE** would sell her field, sayde by and by I will buy it according to the law: and afterward when he heard that he must also marry **RUTH** by the same law, he renounced his right. Hee sheweth the cause, least he should destroy his owne inheritance. But how shoulde hee destroy it? peraduenture **RUTH** was young and he feared least he should beget many children of her. Whether he had wife and children before, it is not set downie. Also the law of marryng thy sister in-law, doth not expresse whether a sister in lawe ought to marry a brother hauing a wife and children before. Truly if he had a wife & children before it would haue bene very vnprofitable to haue marryed a newe wife, and begat more children. For children begotten of diuers mothers, doe very seldome agree amongst themselues. Furthermore he saw that **RUTH** was not onely poore, but also that he should nourishe **NAOMIE**, who was olde. Hee did not feare
that

that if he shoulde haue more groundes,
he could not till them (as it oftentimes
commeth to passe, and therefore it is
better to till few well then manie euill)
for he would haue the field, but not the
wife. *LIRA* noteth, that some of the He-
brues do expound it of the children that
should come of *RUTH*, if he had married
her: because that it is written in the 23.
chap. of *DEUTER*. The Ammonites and
Moabites shal not enter into the church
of God for euer. But if he had sayd and
alleadged this, he had sayd vntruely, for
that punishment dothe not fall on wo-
men, or by consequent on their chil-
dren begotten of a man of Israell. Ther-
fore it is to be vnderstoode of the Chil-
dren, hee had alreadie by another wo-
man: For if he had married *RUTH* hee
must haue taken paynes, for the bring-
ing vppe and prouision of his children,
now had by others, that he called blot-
ting out, according to the common mā-
ner of speaking, which is spoken of anye
man when he hath taken notable losse, it
is sayd hee is destroyed or blotted out.

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He did not offend in this that he had a care of his household, and that he had rather encrease his inheritaunce, then spoyle it. For as long as wee may encrease oure riches without the shipperwacke of conscience, we ought to doe it. 1. TIMO. 5. If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the fayth and is worse then an Infidell. But the care of their household ought not to draw them, by vsuries and other vnlawfull wayes to get riches. And in this that kinsman offended, whosoever hee was, because he was incōstant, one while he sayd that hee woulde buy the felde, now he refuseth it saying, that hee cannot take the ground together with the widow: he speaketh contrary of one and the same thing. Next the law doth please him as farre as it is profitable to hym, where it was not, there he reiected it.

And what impudencie or boldnesse was this that he sayth, that hee shall destroy his owne inheritance, if he do that which God commaunded his people
for

for the preservation of inheritance: will hee seeme to be wiser then God? Doth not God preserve families, and promise and bestow his blessings on them that obey his commaundementes? Can any familie be safe or without danger, whether God will or no? If he were in danger of his riches, could not GOD encrease the same againe? shoulde hee not haue thought that this should be for his brothers honor?

This man hath many fellowes in these dayes. How many are there which speake very largely of the doctrine of the Gospell, and doe extoll the same with woonderfull prayses, because they hope, they shall get credite and wealth by it: but after they cannot obtayn that which they sought for, or hauing obtayned it, fearing daungers, least they shoulde leese their riches, they hate it, and speake reprochefully of it? Truly many doe onely alowe some pointes of the doctrine of the Gospell, as that it offereth to vs all good in Christ, & they reiect that which it deliuereth of taming
3 the

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the fleshe. They doe hate auricular confession, excommunication and the popishe fastes: But they do keepe drunken feastes and may-games, and other suche kinde of feastes straightly. The subiectes doe willingly heare the dueties of theyr Lordes: but they refuse to doe theyr owne. To bee short when it is for theyr profite they doe allow of the lawes and commaundementes, but when it is vnprofitable, they are displeased with them & do wholly despise them. Some of the contrary parte, doe dispraise and despise false worshippes, and superstitions, by and by being smothered with the dayntie dishes and giftes of false teachers, they turn their failes, & praise & defend them. The author *fasciculi temporũ* a writer not to bee despised, writeth of a certain master, who disputed much against pluralitie of benefices, as they are called, and against the riches and pride of the prelates, which when it was tolde to the Pope, he sayde, let vs giue him a good preferment, and these and those benefices, and hee will be pleased, which when it

was

was done, hee by and by chaunged hys minde, saying he neuer vnderstood this matter before now, because hee was so dainly of a poore man made rich. And how many are there now, and haue bin in al times, who were no otherwise perswaded then this kinsman, which thinke they should perish, if they did lead their life after the lawe of God? As if they shoulde rest on the Saboth dayes, and graunt their seruantes also rest, & yeeld meate sufficient to their seruantes and hirelinges: or giue great almes to the poore, when as in other things belonging to theyr houtholdes, they should rather haue a regard to faue &c. This is common, that by the transgression of Gods law, men would auoyd daungers and increase their riches.

And after this kinsman denyed to marry RUTH, and to take her ground, he doth exhort BOAZ to vse his priuiledge: he doth renounce his right, by wordes, and by an outward signe and token. The law doth command a sister in law, if her kinsman will not marry her, to pull of his

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his shooe, and spit in his face, adding
so let it be done to the man, who would
not rayse vp seede to his kinsman: and
this mans house shal be called the house
of him, whose shooes were put off. The
Iewes had many superstitious opinions
of this shooe, of what leather it was and
howe it shoulde be made, and many o-
ther suche foolishe thinges: whereby
it may be perceiued how they fall away
in the expounding of holy scriptures,
which cast away Christ the true light. In
this place the man himselfe puld off his
shooe, and not the kinswoman to note
him with ignomie: nor spitte in his face:
peraduenture because BOAZ did willing-
ly take his place, accepting of the ground
together with the widow. It is not sayd
that RUTH was in the gate, namely be-
cause that the kinsman was callenged to
do his duety by BOAZ (as BORRAVS
writeth) not by RUTH.

And I thinke that this lawe must not
be expounded, as it is commonly by
that lawe in the 25. chap. of Deuter. of
pulling off the shooe by the sister in-
law

law &c. But I doe thinke that it doth simply declare, that this was a solempne custome amongst the Iewes of buying and selling of fieldes, as if anie body will deliuer ouer his right, and giue hys possession to another, his shooe beyng drawne off hee giues it to another, and he drawes it off himselfe. And therfore I thinke that by the shooe is signified, that the buyer hath hereafter power to walke and goe through it, or ouer that field whiche was deliuered him of the seller. Some men doe thinke that in the conspiracie of ABSOLON, DAVID went barefooted, because the putting off of the shooe was a token of giuing place. 2. SAMVEL. 15. Our country men profess that they giue ouer their right by giuing the hand, *globend an d'e hand*. Some doe think that the Prophet doth allude to this when he sayth in the 60. Psalm. 10. verse: I will cast my shooe ouer Edom *Naeli*: some doe expound it my fetter. In the 108. these same wordes are repeated. Santes Sagninus doth cite R. Himanuel, who doth expound it both a fetter

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fetter and also a gloue. Now the word *Naal* signifieth to goe and to shut or to locke. The same RABBINE addeth that it was the maner of kinges when they besieged fortified townes, to cast into it their gloues, declaring that they would not depart from it before it were taken. Santes doth apply that hither, that Cicero writeth in 11. Philippica of Antoni. For he was wont to take manicles, those are gloues, least they shoulde feare any longer besieging. Yet this place of Cicero may otherwise be expounded. For Manicles are such wherewith the hands are bound, giues those thinges wherewith the feete are bound: It is read in Virgilles *Ænei* 2.

*Ipse viro primus manicas atque arcta lenari,
Vincla iubet Priamus &c.*

Priamus hauing pitie vpon Sinon, losed his manicles, which by epexegetis are called straight bondes. *PLAVTVS* in *ASINARIA*, the manicles coulde scarce compasse his hand &c. therefore the meaning is, he was woont to giue hym selfe by and by into the handes of his enemye.

emie. There are also gloues of iron to defend the hand. Iuuenalis

*Quale decus rerum, si coniugis auctio fiat,
Balthens & manica, Crista, crurisq; sinistri.*

Dimidium tegmen. If thou vnderstandest it this, then this is the meaning: they were woont by and by to take away theyr armour, and deliuer themselues to theyr enemies, they will fight noe more &c. If thou doest vnderstande it of the sleeue of the garment, it is the same meaning, because that by and by theyr weapons being put away, they put on their apparell. In Virgill the 9. booke Numanus vpbrayding the Troyanes being besieged, sayth: And theyr coates haue long fleaues, & theyr heads are attired with miters. But these things by the way. Hitherto belongeth that also the Chalde paraphrase doth expound this place by the interpreter Quinquarborus. And this was an olde and vsual custome amongst the Israelites, when they did take, or giue, or redeeme or chaunge one with another, that they might make sure, he drew off (who granted

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ted his right) the gloue of his right hād,
and by that he did giue his possession to
another: so truely the Israelites were
wont to giue ouer their possessions, to
their neighbors before witnesses: fur-
thermore the redeemer said vnto Boaz,
buy it for thee: Then Boaz tooke the
shoo of his right foot, & came into pos-
sessiō &c. Here I do remēber the history
of Conradinus the last Duke of Sueuias,
nephew to Frederick the Emperor: who
as Auentinus writeth in the 7. booke of
Chronicles of the Boians complaineth
much of the iniuries of the bishops of
Rome, nowe yeelding vp hys necke to
the hangman to be cut off, he throwing
vp his gauntlets or gloues into the ayre
sayd, that he yeelded vpeby hys right
his kingdomes of Arragon, to the kyng
his kinsman, &c. and these things fell
out, anno. 1258.

It appeareth that the Elders in manie
things did vse the same rites and cu-
stomes. As in betrothinges amongst the
Romanes, the Bridegrome gaue to the
Bride an iron ring. Plinius in the three
and

and thirtieth booke the first chapter : afterwards they beganne to geue golde. Also they did vse water & wine in contracting of marriages, as a signe of marriage, in the house of the married wife, the keies are giuen her, and when shee is deuorced, they are taken away from her agayne. Amongest vs the bridegrome and the bride do ioine hands together, which is a signe of making marriage. At this day the keyes are geuen to the conquerors, the right of gouerning the city is deliuered to them. Also in the hādling of seruantes to geue them a boxe, and driue them about house. Also it was almost cōmon in al nations, that they vsed some custome in the manner of choosing. These were the ensignes of Emperours in old time, Iuory chayres, Laurell Crownes, Iuory septers, purpell, sergeantes with rods and faggots and fier carried before them. The Germaine emperours, as TRITEMIVS witnesseth, first the sword was girded to him, next armor for his shoulders were put on, after the scepter was geuen them, after the crowne

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crowne was put on their heads. In other kingdomes the speare is onely geuen them, sometime the sworde, sometime both. If any body will know more of these matters, in the 22. 23. chapt. of the most noble embassadour of the commonwealth, and the most studious searcher out of all artes of antiquitie FRANCISCVS HOTOMANVS FEVDISTICVS, of the which many things of this kinde are diligently obserued and marked of him out of diuers authours. That kinsman doth yeeld vp all the right that was his, he doth not aske the fiede for him, and giue RUTH to BOHAZ, as they who leauing others incommodities do bend themselves to their owne commodities: and although they haue no right to others or their goods: yet against law and right they challenge those thinges to the which they are driuen to cruellie by the wantonnes of princes.

The. 23. Sermon.

- 9 *And Bohaz sayd vnto the Elders, and vnto all the people, yee are witnesses this day, that I haue*

I haue bought all that was Elimelechs, and all that was Chilions, and Mahlons of the hand of Naomie

10 *And morouer Ruth the Moabitesse the wife of Mahlon haue I bought to be my wife, to stir vp the name of the dead vpon his inheritaunce and that the name of the dead bee not put out from amongst his brethren, and from the gate of his place: yee are witnesses this day.*



HERE is declared what BOHAZ did, after that the kinsman (whose name the holyc ghost of purpose concealed) had yeelded vp his right. First he sayth plainely, that he hath gotten the possessions of ELIMELECH and his sonnes; then that he will take RUTH the Moabite to wife, and that not for lust, but lest the name of MAHLON, who was departed; should be blotted out frō amongst his brethren, that is, his kinsmen, & from the gate of his place: that is, from Beth-lehem. By which words, he sheweth the excellencie of his stocke, that manye of his kindred haue sate in the gate; that is, haue beene Iudges. And it had beene a thing

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thing to be lamented, that so noble a family shuld perish, which might in times to come yeeld gouernors for the people

Here it is demaunded, whether BOHAZ did not against the lawes, for biddinge to marrie straungers, within the which, though the Lorde comprehendeth those nations whiche hee had appointed to destruction, yet wee haue shewed before, 1.chap. 3. Sermon, that they also do extend to other infidels, by reason of the daungers of idolatric. But where there was no daunger of falling awaye, it was not altogeather vnlawfull to marry. RUTH was now conuerted to the fayth, and to the worshippe of God alone, and had geuen testimonye of her fayth by her especiall good workes. So the father of BOHAZ, SALMON DAVIDS great gandfather, married RAHAB a cananite, who had preserued the spies and had made a notable shewe of her fayth. There must alwaies be more regard had of the true worshippe of God, then of riches and kindreds. ABRAHAM. GEN. 24. bound his scruaunt by an oth, that hee

he should not go to the cananites, but to his owne kinsfolkes to seeke a wyfe for ISAACKE his masters sonne. ISAACK or rather REBECCA sendeth her sonne LAACOB to LABAN, least he should marry with Idolaters. GEN. 28. It behooveth parents to followe this example, when idolaters go about to make marriages, they promise many things which they do not afterwarde performe. He that loueth daunger (as it is sayd) shall perishe in it. The daughters which are bestowed vpon superstitious men, are subiect to more daunger, then young men which are married with superstitious Idolatrous women. Let children also remember theyr duties, and not seek for such matches agaynst the good wyll of their parents. It is accounted as a fault in ESAV, that he offended his parentes by marrying idolatrous wiues, GEN. 27. That matrimony which is lawfully contracted, with the godly hath many troubles, what good then wilt thou look for of that vnequall marriage? Otherwise to be conuersant with the Idolaters, it is
S dange

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dangerous and troublesom, what if thou wert wholly bound to them? Deceau not thy selfe with a vayne hope, that thou canst win thy wife, or the wife the husband, for we see the contrary come to passe, for the moste part. And it is commonly knowne what befell to SALOMON the wisest man that euer was, when hee married idolatrous women. BOAZ dealt publickely in the place of iudgement, of both these poyntes, first of the possessions: then of the marriage with RUTH, and he did nothing secretly admonishing vs by this his fact, that we shuld so bargaine, in buying, in selling, in changing, and redeeming, as if we did the same, publickely in the iudgement place before many witnesses, or in the sight of all men. Howe many are there, which doe so bargaine with their neighbors, that they dare not for shame tell, howe they made it, and what were the conditions of their bargaines? They name a somme of money, whiche they shoulde haue giuen to their neighbour, they say they dealt lawfully with him

him without deceite, when they knowe they lye : Furthermore they will haue, their lying bookes witnessed with good mens seales. It should haue bene considered, that there is an accompt to be giuen, and that wee shall haue two witnesses against vs, namely, our own conscience, and God the beholder and reuenger of our sinnes . But marriages must not be contracted secretly, but before witnesses, no man must be deceaued in marriages, but all thinges must be done with good faith. Secret marriages which are commonly made by baudes, vayne promises, dronkennes and suche other means haue seldom a good & happy ende. Let not maydens hearken to yong men which promise the marriage, if they would first deliuer them their bodies to be abused. For if they were honest, they had rather begin theyr marriages with thee with prayers made in the holy assembly, then by lying with thee. It was also both wel, and wisely appointed by the olde fathers, that they which should be married, should be ioyned together

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gether by the minister of the Church publicly in the holy assemblies. For hereby we doe declare that marriage is a holy thing, and not a worke of darknesse, whereof wee should be ashamed. They whiche doe euill doe feare the light, and doe seeke for corners & darknesse. Herein are also other commodities. For wee see which are lawfull matches, which not. This also prouoketh the which are married to performe the marriage sayth, ech with others, because that they promised the same by wordes and by giuing of the hand in the holy assembly, the minister of the Church going before. If any man, in the presence of three or foure, promiseth that, he will do any thing, hee will thoroughly performe the same, if hee be a good man, and may doe it with a good conscience, how much more, ought married people to performe those things, which they haue promised one to an other, in the sight of God, and his aungels, and the whole Church? Furthermore, the whole Church, prayeth that the marriage may
be

be happie and prosperous, wherof more
shalbe said hereafter.

BOAZ said to the Elders and all the
people, ye are witnesses (afterward hee
rehearsed it) that these and these things
I haue done. They aunswered, wee are
witnesses, as if they should haue said, if
it be necessary, we will testifie, how this
matter was brought to passe. Let witnes-
ses speake those things which they haue
heard, seene, or knowe, vppon some cer-
taine ground, let them not be light per-
sons, or liers. They doe offend greatly,
which will say nothing, least they shuld
offende anye man, or doe not speake
those thinges rightly which they doe
speake, they doe vtter another mans
wordes in another sence, some thinges
they add, some things they omit, which
doe appertaine to the matter.

These are false witnesses, whome SA-
LOMON. 6. PRO. nombreth amōgst those
fixe or seuen thinges, which the Lorde
abhorreth, and in the 19. chap. hee sayth
twise a false witnesse shall not be vnpu-
nished, and hee that speaketh lies shall
perish

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perish. A false witnesse offendeth greuously, for he deceiueth the Iudge, who beleueth the witnessles that were sworne according to that saying, in the mouth of two or three witnessles euery cause shall stand or fall. The he hurteth his neighbor greatly in goodes, credite, body, & lyfe. Furthermore he doth great iniurie to God, whome the false witnesse maketh the patro of his falshood. For these causes, there are sharpe lawes, both deuine and ciuill against them. Wherefore let euery man deale saythfully in witnesse bearing. And let vs not onely vse witnessles in matters of great importaunce, which it may be was sufficient at that time, but also let vs prouide that those thinges which we buy and our bargains and such other thinges, be written in bookes or otherwise noted diligently, and without ambiguitie, least contenti- on shoulde afterwarde arise. In times past it appeareth that there were smale notes of sales and bargaines, but nowe men can scarcely be kept in order, with large and great bookes.

The

The. 24. Sermon.

- 11 *And all the people that were in the gate, and the Elders sayd, we are witnesses: the Lorde make the wife that cummeth into thine house, like Rahel and like Leach, which twayne dyd build the house of Israell: and thou mayest doe worthily in Ephrathah, and be famous in Bethlehem.*
- 12 *And that thy house be like the house of Pharez (whome Thamar bare to Iudah) of the seede which the Lorde shall giue thee of this young woman.*



FTER Boaz had declared openly, that hee would not onely take his kinsmans fields, but also take the widow to his wife, the Elders & all the people, which were come together in the gate, do say first that they are witnesses, that Boaz tooke RUTH to him in marriage. Then they prayed that God would vouchsafe to blesse their marriage: and especiallie they wishe them many children: the which they declare by two examples. God make (say they) RUTH like RAHEL and LEACH. IACOB the Patriarke, who

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otherwise is called ISRAEL had foure
wiues, whereof these two were chiefe.
LEAH whome hee married first, was the
elder, and is here mentioned last, and
RAHEL, is set before her, it may be, be-
cause he loued her best for bewty, and
other excellent giftes. For her sake hee
serued LABAN, and should haue married
her first, if he had not bene deceaued by
his father in lawe: GEN. 29. It may be,
that for this cause she is principally cal-
led IACOBES wife: GEN. 46. and not be-
cause that LEACH was not also his wife.
Of these two he begate eight sonnes, of
whome there came and were named so
many tribes of Israell. And this is it
which they say that they builded the
house of Israell, for by them his familie
and posteritie was encreased and pre-
serued, yea and continued vnto Christ.
Afterward they doe say, let thy house be
as the house of PHAREZ, whome THA-
MAR bare to IYDAH. IYDAH the sonne
of IACOB, almost by the like case tooke
THAMAR to wife, a stranger, his daugh-
ter in law, of whom he begate twinnes,
PHAREZ

PHAREZ and ZARAH, and so the stocke and kinred of I V D A H, was encreased: for from them descended many noble families. From PHAREZ, camethis BOAZ by whome descended the line of oure Lorde Iesus Christ, for of him was hee borne, into this world, according to the fleshe. If thou wouldest read this whole historie, in the book of GEN. thou shalt the better vnderstand this prayer.

In the olde testament it was accompted; as a great blessing, if any had manie children: barrennes was holden as a reproch: the which is manifest by the example of RAHEL, of whome mention is made in this place, who at the first was barren, and of other matrones, as wee will shew afterwardes. REBECKAES parentes GEN. 24. blessed her at her departure, saying, growe into thousand thousands, & thy seed possesse the gate of his enemies. The prophet singeth, PSAL. 128. thy wife shalbee as the fruitfull vine, on the sides of thine house, & thy children, like the Oliue plantes, round about thy table. The fruitfulness
of

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of married folkes, is also mentioned amongest the blessings of the Lord in the lawe. But that which is spoken of the multitude of children, must be vnderstood of them which are obedient, godly, and of good disposition: for degenerate children, are rather a curse: holy children, are the seminary of the church and common wealth. And as the multitude of children, so the multitude of men, ought generally to be reckoned amongest Gods blessings. But many nations are so straight (thou sayest) that men, cannot well liue in them: I answer, that is rather through the fault of the men, then the straightnesse of the land, when as they haue no regarde of frugalitie amongest them. Thus much of the first blessing or petition.

Secondly they wish vnto them, plenty of riches and substaunce: saying, and that thou mayest obtayn, get, or increase riches, in Ephrathah: that God would blesse their labour whereby they might honestly get necessarie riches, that they should not be compeld to begge they
meate

meat, or suffer penurie. Riches are need-
full for the preservation of the familie.
Neyther is it vnlawfull for men to bee
diligent in gathering the, whereby they
may maintaine themselves and their fa-
milies. Concerning the which matter,
there are many sentences, and precepts
written in the Prouerbes of SALOMON.
But we must take heede that we do not
attribute, the encrease of riches, to our
wisdom and diligence, but rather to the
blessing of the Lorde. For his blessing or
fauor maketh riche, Prou. 10. All our la-
bours are in vaine, vnlesse the Lord giue
successe. Luk. 5. The Apostles laboring al
the night, tooke nothing, but letting
downe the net when Christ commaun-
ded, they enclosed so great a multitude
of fishes, that the net brake. Riches must
not be sought after with an insatiable de-
fire. psal. 62. If riches increase, set not your
heart thereon, &c. Some doe gather ri-
ches by right and wrong, but they are
curled riches, whiche profite not their
house, but rather ouerthrow the same.
But if thou hast no riches, or at least very
small,

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small, remember that which SALOMON sayth, Prou. 15. Better is a little with the feare of the Lord, then great treasure & trouble therewith, 17. better is a dry morsell if peace be with it, then a house full of sacrifices, with strife, 16. Better is a little, with righteousnes, then great reuenues without equitie.

Others do translate these words, that thou mayest become mighty: doe worthely, for *Chail*, hath many significations in the Scriptures: as strength of body, of the minde, riches, and wealth, also an armie and multitude of people: before in the third chap. he calleth our RUTH, a woman (*Chail*) of vertue, that is, indued with notable vertues. BOHAZ in the second chap. is called a man, *Chail*, that is, a man of power, and in Exod. 18. chap. IETHRO for the gouernement of the commonwealth, counselleth to choose men *Chail*, that is of courage, others doe translate it, wise men, strong and valiant, and also dealing truly, who in iudgement can be drawn from doing their ducie neither by threatnings, neither by gifts,
nor

nor by promises. There are many places
euery where to bee founde, where *Chail*
signifieth riches. Iob. 20. 18. ver. It is said
of the wicked : hee shall restore the la-
bour, and shall deuour no more : euen
according *Chail*, to his power and sub-
stance, shalbe his exchange, and he shal
enioye it no more : the meaning is, hee
shall not reioyce in the riches which he
shall restore in place of them, which he
had gotten by rapine, chap. 31. 25. If I re-
ioyed because my substance was great,
or because my hande had gotten much:
vnderstande, let me perishe, or some like
worde.

Or they do wish, that they might haue
many children, like vnto a great armye:
but of children there is already spokē, or
do worthely or valiantly, out of which a
third thing ariseth to be cōsidered, of the
which it now followeth to bee spoken.

For the third thing which they pray
for is, that he may becom famous & no-
ble in Bethlehē, which is called by ano-
ther name Euphrata, or the citie of Da-
uid, of which there is spoken aboue in
the

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the first chapter. Word for worde, Call name, that is, thou shalt bee of great renowne: They do pray, that they maye so behaue themselues, that they might get, an notable name, and prayse. But credite and authoritie is gotten by the study of vertue. AGESILAVS being demanded, howe one might get himself, a good report (the Grecians call it *eudoxian*) amongst men? He aunswereth if hee speake those thinges, whiche are verie good, and doe those thinges which are verie honest. ISOCRATES sayd, we must endeavour more, to leaue a good name, to our children, then great heapes of riches: For by a good report, riches may be gotten, but a good name can neuer be recouered by money. PROV. 10. The memoriall of the iust remaineth, but the name of the wicked shall rotte. PROV. 22. A good name is to bee chosen aboue great riches, and louing fauour is aboue gold, and siluer, In ECCLES. 6. It is accounted as pretious ointments: by wickednes & leudnes of lyfe, a good name is lost.

Call It appeareth, that this prayer was not
 t re. in wayne, and without profite, for Boaz
 aye and R v t h, had children and nephues,
 ight they encreased in riches, and obtayned;
 But name of great renowne : for they are
 the numbred amongst the graundfathers
 de. and grandmothers of I s v the fauour:
 self, From them many and mightye kinges
 dor. descended. We learne, to pray for gods
 hee blessings, both vpon new married peo-
 rye ple, and our selues and others, and that
 are both priuately and publickly. But heere
 must by this prayer is to bee gathered, what
 me, those good thinges are, whiche must
 fri. especiallye bee prayed for. The Phi-
 nay losophers, doe deuide the goodes, into
 uer the goodes of the minde, the body,
 The and fortune, all which thinges are con-
 the tained in this short prayer. For they
 .21 pray, that they might haue a holy off-
 oue spring, riches, or studie of vertue, and a
 oue renowned name. And these thinges
 ac. must be sought for, in that fountaine of
 vic. all good, which can neuer be drawne
 me drie that is from God. There are many
 It afflictions and dangers, wherewith God
 doth

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doth exercise vs, therefore we haue need of his grace and blessing that wee may patiently beare all troubles, therefore wee must pray to God publickely, and priuately, that he would mittigate both those troubles whiche fall out through the fault of the married people, and also other troubles, or that he would take them away.

Many in our time, when they doe heare of new marriages, are not exercised in praier, they are all in the rehearsing of the vices of bridegromes or brides, or parents or some of their kindred. Many doe thinke in the Church of banquettes and daunces and such other thinges rather then pray for Gods blessings on the new married folkes: yea the married folkes themselves, are seldome exercised in prayer, when they are led to the church to receiue the blessing, nor when they go home. The last care is of Gods word, & prayers: therefore let no man maruell that so many unhappineses be in marriages. Our praiers shall not be without effectes, if we doe begin our marriage

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ges with them, & continue stil in them.
For wee haue many and notable pro-
mises, that God vouchsaferh mercifully
to heare our prayers proceeding from
a liuely fayth.

The 25. Sermon.

13 So Boaz tooke Ruth, and she was his wife, and
when he went in vnto her, the Lord gaue, that
she conceaued and bare a sonne.



The holy Ghost at length, cometh to that point, wherefore this booke is especially written: namely that Boaz took RUTH to wife, and begate of her a sonne called OBED, DAVIDS grandfather; For the scope of this booke is to shew what Patriarcks there were which came from IYDAH, to whome the Schilo was promised euen vntil DAVID, to whome the promise was renewed: But the holy ghost doth comprehend many things in these few wordes, according to his custome. He sayth Boaz married RUTH, and shee was his wife. When the other kinsman

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had

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had giuen him leaue to marry RUTH, he did not deferre their marriages. For after they are betrothed, it is not good to diserre it long. For Sathan in the meane season can sowe tares, and turne agree-mentes into disagreements. This also is to be praised in him, that he doth not vse the marriage acte before, but after a lawfull contract and approoued marriage.

But out of this, that the holy Ghost was not ashamed in this place to report of BOAZ, and other where of other holy men which married wiues: of RUTH & otherwhere of other matrons: likewise of conceiuing, bearing, midwives, nurses and bringing of children, we doe gather the married life doth not displease god. And there are other things which do commend vnto vs marriages as not inuented by men, but first instituted by God himselfe in paradise, before the fall of ADAM and EVE our first parentes. And that God ioyned them together, and blessed them, and there are many places in the holy scriptures which declare that

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that God doth alow of mariages which are diligently to be noted and obserued of Gods people. Mariages are defended by the law of God, thou shalt not commit adultery. Christ our sauiour would be borne of a married woman in Cana of Galilie, hee adorned matrimonie by his owne presence, and by the miracle of turning water into wine, he also prescribed by his Apostles, the proper duties of married folkes, and by the loue betweene him and his spouse, he doth propound and set foorth to vs an image to be followed in Matrimonie. These and such other of the like kind are to be opposed against the iudgement of those men which doe condemne, or forbid marriage. For Sathan setteth himselfe against marriage in all ages. Before the Apostles departed out of this life, hee stirred vppe the Nicolaitans who vsed women as in common, of whome mention is made in the reuelation. Afterwards the Tatians and the Eucratians arose, affirming, that whoredome doth nothing differ from marriage, and they

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take no man that is married to their sect. At length the Monkes, and Nunnes & Priestes, arose vpp, which vowed a perpetuall sole life, and fayned that thereby they deserued remission of sinnes. They extolled virginitie with woonderfull prayfes, as if these prayfes belong to those filthie men. They did so speake of marriage that many forsaking theyr calling and marriage in theyr olde age, tooke vpon them the habite of Monkes and Nunnes. Howe many haters are there at this day of marriage, which followe their wandring lustes? Therefore those things are diligently to be obserued, which the scriptures doe note of the dignitie of marriage, and in all the troubles of marriages our mindes are to be comforted, with the consideration of this, that God doth allow & approue of marriages.

Next it is to bee obserued, that the Scripture sayth, he went in vnto her, for he had to doe with her: hee doth note with modestie, and shamefast words, that which is done honestly in lawfull marriage.

marriage. So it is sayd Gen.16. A B R A -
HAM went in vnto A G A R.29. I A C O B wēt
in vnto his wiues: M V N S T E R noteth vp-
on the 23. chap. D E V T. out of the He-
brue commentaries, that the Hebrue
toong is therefore called holy, because
there are no proper names found in it,
which signifie the secrets of man or wo-
man, of generation, or excrements, and
such others, but those things that are
lothsome or filthy are spoken by some
honest or comely periphraſes for the
word lying together, is vsed the worde
of knowing or sleeping, &c. S A M V E L 24.
It is said S A V L E went in to couer hys
feete, that is to emptie his belly.

These phraſes teach vs that *Aischro-
logian* or filthineſſe in wordes is to be a-
uoyded, if thou ſpeakeſt of wanton
matters or of other things. P A V L E tea-
cheth vs the very ſame. Ephes.4.6.cap.
Colo.3. Thoſe men were woont com-
monly, which had inceſtious mouthes
to be called merry companions. But euē
the Cinikes were euill ſpokē of amongſt
the Gentiles becauſe they ſpake lothe-
ſomely

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somely and filthily. Stobeus doth report these wordes amongst others of Charondus Cataneus in the promise of the lawes: let no man speake filthily least he defile his soule with filthy deeds and fill his minde with impudencie and wickednesse. For wee call those things whiche are honest and deare vnto vs, with fit names written in the lawe, and those things which we hate, we abhorre euē the naming of them for filthinesse sake. Therefore it is also filthy to speake a filthy thinge: Also there is a warning 23. SIRAC that we shuld not accustome our selues to filthie and lothsome talke, for from thence euill thoughtes may arise. Tender mindes are oft offended greuouously by such kinde of talke, as the Apostle witnesseth who sayth. Cor. 25. cap. Euill talke doth corrupt good manners. S. Chrysostomus doth call filthie talke, the chariot of whoredome, which doth carry men vnto it. Those things that are spoken of speeche, are to be referred to filthy rimes and songes: wee must alwayes remember that wee must
yeeld

yeeld an account to God for euery idle worde, and then much rather for lothesome & filthie talke, the scriptures doth oftentimes vse lothesome and filthie words, as 23. Ezech. where by the similitude of two women he doeth describe the vnfaithfulnes of both the kingdōes, namely of Israell and Iudah, but to a good ende, according to the maner of the Phisitians, who doe sometimes prescribe remedies, in filthie words against filthie diseases.

It is not simplie said, that RUTH conceiued and bare a sonne, but the Lorde gaue this sonne to him, for children are the gift of God, and therefore they are to be religiously brought vp, that they may be aproued of him, Gen. 33. IACOB answered his brother ESAU, as king of his children, they are the childrē which the Lord hath giuen to thy seruant. IOSEPH answered IACOB his father, asking what two yong men those were which stood by the bed, my sonnes which the Lord hath giuen mee, in this place, hee sayth not which I haue begotten, or
4 which

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which my wife had borne me. &c. The Bethlehemites prayed before, that the Lord would make BOHAZ his wife fruitfull, for amongst others of Gods works this is also commended 13. Psalm. that God doth make the barren fruitfull, 1. Sam. 2. cap. HANNA in her hymne sayth, that the Lorde hath made that the barren, hath born seven sons, which is not to be vnderstood; of those onely which were altogether barren, as SARAH when shee conceived IZHAHAK of ABRAM. Gen. 17. ELIZABETH also was aged and barren, Luk. 1. As REBEKAH ISAACS wife was in the beginning, Gen. 25. And RAHEL the wife of IABOB. 30. chap. HANNA the mother of SAMUEL the Prophet. Also the hostes of ELISHA the Prophet obtayned a sonne by his prayer, who being dead he raysted vppe vnto lyfe. 2. KING. 4. but of those also, whiche are fruitfull by nature: for God is the Author of all thinges, who hath his reasons wherfore he doth make some fruitfull, some barren.

It is sayd she bare a sonne, if shee had borne

The borne a daughter it woulde haue bene
the great ioy to theyr parentes, but their ioy
fruit- is the greater because they haue a sonne
orks to be the pillar of theyr familie, And be-
that cause the Messias was promised to be of
l, 1. the tribe of Iuda, it is not to be doub-
yth, ted but that those parents thought that
bar- that he should in time be borne of that
not sonne as indeede it came to passe.

She bare but not by and by, but as it
is sayd other where, when the time was
en. accomplished. *ARISTOTLE* in *historia*
par- *animalium*, lib. 7. cap. 4. doth write that
wife woman onely hath diuers times, wher-
RA- in she doth bring forth, for shee may be
AN- deliuered in the 7. month or 8. 9. but
net. most commonly in the tenth.

It is sayd before that the Bethlemites
ho prayed for the prosperitie of those new
2. married folkes, nowe it appeareth that
are those prayers were not in vayne, for
Au- BOAZ and RUTH obtayned those things
ea- which they prayed for. Also God doth
it- heare our vowes and prayers. If thou
ad wouldst say that it shoulde haue bene,
ne although they had not prayed: we aun-
swere

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swere although all thinges are done by the order of Gods prouidence, & most thinges fall out by the course of nature: yet prayers are not in vayne: neither are praiers disanulled by the order of gods prouidence: for by them oft times the order and course of thinges is altered. The women of whome we speake a litle before, desirous of a childe, by theyr prayers, e betayned of God that they became fruitfull.

The. 26. Sermon.

14. *And the women sayd vnto Naomie, Blessed bee the Lorde which hath not left thee this day without a kinsman, and his name shall bee con'inned in Israell.*
- 15 *And this shall bring thy lyfe agayne, and cherishe thine old age: for thy daughter in lawe, which loueth thee, hath borne vnto him, and she is better to thee then seuen sonnes.*

BOHAZ begat a sonne of RUTH, the whiche amongst the Hebrewes was accounted as a great benefite, especially in the tribe of Iuda, out of the whiche the Messias should

shoulde bee borne, according to his humane nature: he is begotten according to his diuine nature, of the substance of the father frō al eternity, by an vnspeakeable meane. It foloweth that the Bethlehemitishe women, reioyced at the graundmother of this childe, They say, God is to bee blessed or praysed, who would not, that thou shouldest lacke a reuenger, or a kinsman. Vnlesse a sonne should be borne vnto her of RUTH, shee had bene destituted, of all kinsmen. For although that other kinsman remained yet she could looke for no helpe of him. For there is no man so welthy, or mightie: who hath not sometime neede, of the helpe of his friends. It is sayd in the PROVERBE, a friend is more necessarye then fier and water : for which cause the Latines do call friendes by another name more fitte, as necessary men. Poor men which haue the helpe of rich kinsmen, and aliaunces, are not so soone injured by others, as they which wante them. But though we be without friends yet wee must not dispayre, for wee haue
God

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God not onely as a friend, but also for a father, if wee trust in him, and lead our lyfe aright. Then they shew, what manner of childe, that new borne babe shalbe, and what he shall do.

First they say, his name shalbe continued in Israell, that is, he shalbe famous and of great renowne. Which they doe gather of this: that his parentes were godly and notable: they doe likewise hope, that hee shalbe well brought vp, and he shal become famous for his own vertues, and famousnes of his parentes. Those children which haue famous parentes, maye easilye become famous, if they behaue themselves well.

Secondly they saye, this childe shall bring thy lyfe againe. In the first chapter shee sayd, shee was bitter, for the Lorde had afflicted her: nowe they say, this childe shall comfort thee: while he was little, with his sportes and playes, hee might refreshe his sorrowfull graund-mother: and afterwards when he should grow elder, she might by his studies gather that hee should become some notable

table man. Pro. 20. chap. A childe also
is knowne by hys doinges, whether his
worke, bee pure and right, and so shee
may be of greater comfort. **SALOMON**
hath many sentences, whiche importe
that children of good hope, & toward-
nes and indued with vertue, shall make
the parentes merry. Pro. 10. and 15. A
wise sonne maketh a gladde father, but
a foolish sonne is a heauinesse to his mo-
ther. And chap. 23. The father of the
righteous, shall greatly reioyce, and hee
that begetteth a wise childe, shall haue
ioy of him. Thy father and thy mother
shal be glad, and she that bare thee shall
reioyce.

Thirdly they say, hee shall cherishe
thine olde age, that is, hee shall not suf-
fer thee to want thinges necessarie, for
the sustentation of thy life. There is a
reason added: for thy daughter in-law,
hath borne him or vnto him: and she is
better vnto thee, then if thou shouldest
haue seuen, that is, many children.

The number of seuen, in the scripture
is a number of multitude. **I. SAM. ELKA-**

NAH

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NAH sayth to HANNA: am not I better to thee then ten sonnes? They hoped that RUTH, would not chaunge her mind with her estate, so that, she hauing gotten a riche husband, should despise her poore mother in-law, as it commeth oft to passe. Furthermore they hoped, that RUTH would teache her sonne to loue her mother in-law, that hee might norish her in her age, for it greatly beho- ueth mothers to informe their children rightly of their kinsfolkes and others. And they doe greatly offend, which do prouoke the children, sometime against parentes, graundmothers and their kins- folkes. There is a like example of con- gratulation in the new testament. LUK. I When ELIZABETH had brought foorth her sonne Iohn, and her neighbors, and cousins had heard tell howe the Lorde had shewed his great mercy vpon her, they reioysed with her. Out of this re- ioyfing of these women, some things are to be gathered, for our instruction.

First wee learne, to giue thanks to God, and to reioyce with them, whiche haue

haue the blessing of the increase of children, riches or other good things. **PAVL** commaundeth vs to reioyce with them which doe reioyce, and to weepe with them which doe weepe, not to be malicious, and enuious, nor that we shoulde reioice at the miseries of others. For this is a preposterous ioy, which God suffereth not to be vnreuenged. If we ought to reioice with others, & to giue thanks to God for these good things, which he bestoweth vpon them, how much more if he imploy his benefites vppon vs, and especially for that generall benefite worthe to be had in remembraunce, that he would that his sonne our Lorde Iesus Christ, should become man of the Virgin Mary, that he might deliuer vs from eternall death: Now in our times if any man haue a childe, an office of dignitie, or any other good thing, they doe feast and banquet, but God is seldome remembered.

Next, in that they doe prayse God, and giue him thanks, that **NAOMIE** hath another kinsman, they doe confesse

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fesse, that this is a singuler gift of God: wee doe not thanke any man for any thing, which wee haue not receiued of him. Al good things do come frō God, the onely fountaine of all good thinges he doth as yet preferue families, and raiseth vp friendes for vs. Oftentimes wee haue such neere vnto vs, which doe abhorre vs, but God can easily bring it to passe, that they shall loue, embrace and vse all good dueties towards vs. Strangers doe sometimes loue vs, and further our commodities, the which wee must also acknowledge as the worke of God. But when, the waies of men, that is there studies, doe please the Lorde, hee will make also their enemies at peace with them, as it is in *SALOMON*s prouerbs the 16. chapter. Thinke not that it is without cause, that men doe hate, or loue thee, be enemies, or friendes vnto thee.

Furthermore wee perceiue by the wordes of these women, what is the dutie of children towards theyr parentes, namely to comfort their mindes and to
cherish

cherishe their age. They which doe not make glad their parentes, but by theyr wicked life doe cast them into greuous heauines and sorrowes, are not onely murderers of parentes. Nature it selfe teacheth that parentes are to be nourished in their olde age. For it is meet that shoulde nourishe them, of whome wee wee haue bene nourished, and whiche haue bestowed innumerable benefites vpon vs. Howe oft behoueth it the mothers, to abstayne from certaine kindes of meates wherein they delite, least they should hurt the children in the wombe: How oft doe both the fathers and the mothers abstayne from meate, least the children shoulde be famished with hunger? Howe oft doe children with theyr crying breake their parents sleep? How oft are the parents made afraid through sundry, and sodayne falles of their children?

Say not therefore, that they are forward and complaining, thinke rather what thou hast bene, and what thou shalt be, through the weakenesse of age,

V

if

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if the Lorde graunt thee to liue many yeeres. The Ethnicks haue many notable examples of the pietie of children toward parentes. What an example is it of that daughter, which with her owne milke norished her mother in prison, of whom Valerius Maximus maketh mention. Pausanias lib. 10. writing of them which wer called the godly Cataneans, sayth when the fire, burnt hotly out of Aetna into Catana, (a Citie of Scicilea, which was at the foote of this mountayne) they made no accompt of golde & siluer, but flying away, this man tooke his mother on his shoulders, that other bare his father. But because they went not away with speede, the flame hasting the fire ouertooke them: but they cast not away theyr parentes so. Therefore they say that the flames parted in two, and passed ouer both the young men, & also the parentes, not hurting them at all. He sayth that these men in his tyme wer greatly honored of the Cataneans. The Storkes also doe shewe kindnesse vnto theyr dammes, when they are old:
hereof

hereof *Antipelagein* is taken, for to make a recompence. Amongest Christians thou shalt finde children, which hauing aboundance of wealth, doe yet reiecte theyr parentes, and yeeld them not wherewith to slake theyr hunger. Often times the daughters woulde willingly doe theyr duetie, but the sonnes in-law will not suffer it: in like maner the sons would doe, but the daughters in-lawe shew themselves very straight: of whom that cannot be sayde whiche these women doe speake of *RUTH*, that she is to her mother in-law better then many sonnes. The sonnes doe oft excuse themselves, by theyr pouertie, but yet they doe follow the cups, and do most sumptuously against all order apparell themselves, and are at manie vaine expences. If the parents haue many children, they are sent vp and down, from one to another, especially if they haue milked their mony from them before: therefore they doe wisely, which keepe their goods to themselves, and giue them not to theyr children: *SIRAC. 33. chap.*

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Of this, that it is sayd, that RUTH is better vnto her then seuen children, we do gather this comfort, that we wanting the helpe of children, God can easily rayse vppe other men who may doe vs more good then our owne, who ought especially to prouide for vs.

Daughters in-lawe doe also learne agayne by this example, how they ought to behaue themselues towards their mother in-law.

Lastly, women doe learne, what and how they ought to speake, if they doe carry children to baptisme, and doe visite women lying in childebed, namely they shoulde geue God thanks for hys benefites which hee bestoweth vppon them, and pray vnto him that the children may be religiously brought vp, and serue God: and not talk of matters, that are light or scurrilous.

The. 27. Sermon.

- 16 *And Naomie tooke the childe, and layd it in her lap, and became a nurssse vnto it.*
17. *And the women her neyghbours gaue it a name, saying: There is a childe borne vnto Naomie*

omie, and called the name thereof Obed:
the same was the father of Iſſai, the father of
Dauid.



HERE are three thinges con-
tayned in these wordes, first
N A O M I E was the boies
nursse, next the women cal-
led the boy O B E D: thirdly, that he was
graundfather to D A V I D the king. It is
written, that N A O M I E tooke the infant,
and layd it in her lap, and imbraced him
with great ioy, for so we see it commeth
to passe, that graundfathers and grand-
mothers doo oftentimes loue their ne-
phues and neeces, better then their own
children. Shee became the boies nursse,
not that she gaue him suck but she gaue
him meate, drinke, and washed him &c.
As concerning the worde, *meiankath* a
nursse, that is deriued of *i.mak* to sucke in
Hishil to geue milke, as shee which ge-
ueth the infante milke. G E N. 22. Wee
read of R E B E C K A E S nursse: G E N. 35. of
D E B O R A a nursse. 2. R E G. II. *Omaneth*
for a nursse, 2. S A M. 3. His nursse tooke
3 him,

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him is deriued *aman*, to nurse, to bring vp, *meialadeth* a midwife, of *salad* to bring forth, because she helpeth her that is in trauell.

And though that she had now an aged body, and therefore not fitte for labours: yet shee would not leade an idle lyfe, but did what shee could. Let olde woemen follow this example, let them take care of children, teaching them godlinesse, and withdrawing them from vices. 1. Tim. 5. If anie widowe haue children or nephewes let them learn (or rather as Calvin translateth it) let them teach, (for *Manthansin* signifieth both to teach and to learn) their children or nephewes to shew godlines towards their owne house, and to make a mutuall recompence to their elders, for this is acceptable before God.

Out of this, that God gaue RUTH so great ioy, partly by matching her with so notable a husband, partly by giuing her a man-childe: wee are taught that God doth sometime euen in this lyfe blesse those children which doe honour theyr

theyr parentes. R V T H was faithful to-
wardes her mother in-lawe, therefore
God hath graunted her a blessed and
a quiet marriage, much riches and great
renowne. Therefore O ye children deale
well with your parentes, geue them
those thinges whiche are necessary for
them: and prouoke them not to wrath.

Next wee doe gather, that God can
easily restore to perfect estate, men, be
they neuer so much afflicted. Hee doth
not onely for a time vse to ouerwhelme
his children with the crosse, but after-
wardes hee doth suffer them againe to
come out of it. These widowes were a
long time in a poore estate, but nowe
God doth exalt them both: hee geueth
to N A O M I E a sonne in-law, and of him
a nephew to nourish her. As after great
tempestes, there commeth a calme, af-
ter a sharpe winter in a pleasaunt course
there followeth a delectable spring, so
ioy followeth sorrow. But God tempe-
reth it with some troubles, least we shuld
wander out of the way of saluation. The
sacred history is full of publicke and pri-
uate

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uate examples: therefore in aduersities let vs not be vnpatient, but let vs comfort our selues with the consideration of such like examples.

The neighbours sayd that there was a sonne born to NAOMIE: but NAOMIE was not his mother, but RUTH her daughter in law: but they speake in this maner, because the graundmothers are as mothers to the nephewes.

Those sonnes are also accompted their children, which haue adopted the. Or it is such a phrase of speeche, as that in ISA. 9. a childe is giuen to vs. And also in LVK 2. This day a sauiour is born to you in the Citie of DAVID, which is Christ the Lorde and this is for your good.

They called his name OBED, OBED signifieth a husband-man, a seruaunt, a tiller: There is noe cause expressed why they called him by this name. It may be because that RUTH who had this child by a man of renowne, had before serued NAOMIE faithfully: or because that RUTH labouring diligently amongst

amongest the seruauntes of Boaz was.
knowne of him and planted into his fa-
milie: Or which rather liketh me that he
might serue God. All true worshippers
of God are called the seruaunts of God.
The auntient fathers gaue not vnadui-
sedly names vnto their children: but of
some especiall occasion, that both they
and theyr children being alwayes put in
minde of the benefites of God, and of
theyr dutie, might be stirred vp to fayth
and thanks geuing. Sometimes they
continued the memorie of thinges past,
by geuing of a name. Israell gaue names
almost to all his children, according to
the successe. MOSES EXOD. 18. called
his sonne GERSHOM because hee was a
soiourner in a straunge land: and he na-
med the other ELIEZAR, because the
Lord had holpe him, SAMUEL was so
called because HANNA had prayed to
God, that she might haue him. Further-
more some being willing to continue or
renue the memorie of their parentes or
kinsmen, they named theyr sonnes by
theyr names. LUK. I. The neighbors and
kinsfolkes

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kinsfolkes contending about a name for Iohn, would haue called him Zacharias but his mother said, hee shall be called Iohn. And when they sayde there was none of thy kindred that is named with this name, they referred the matter to his father, he wrott in writing tables, his name is Iohn: For the Aungell hadde commaunded that it should be so: And this name is deriued of grace, partly because he had obtayned muche grace of God, partly because hee should preach to the worlde, the grace of God performed in giuing of his sonne. For GOD himselfe gaue sometimes names vnto men, to signifie thinges either past, or to come: sometimes alio before they were borne. He gaue ADAM his name of the earth out of the which hee was made, & HEVAH because she should bee the mother of all liuing creatures: ISMAEL because God had heard HAGAR, Gen. 16. SALOMON because there should bee a long peace in his raigne. Iesus because he should saue his people. Sometime he chaunged names, as ABRAM, he called

ABRAHAM

ABRAHAM, because he shuld be a father of many nations, GEN. 17. SARAA because many princes should come out of her. Christ our Sauour named SIMON PETER, because hee had neede of great fayth and constancie. The Romaine bishops immitated this when they were created, they called themselues by other names: the which custome begā as they writte in the time of SERGIUS the second, who was before called, *Osporci* Swines face, and for the filthines of hys name, he called himselfe SERGIUS: and so it continueth vnto our times. And though it auayleth nothing to saluation by what name any man be called, yet it becōmeth christians in geuing of names to keepe themselues from superstition. In some yeeres past they consecrated theyr children to the worshippe of that Sainct, by whose name they wer called.

And there are some which of a kind of vayne ostentation, called their chyl- dren by heathenish names, as Hannieball, Scipio, Catyline, &c. There are many notable names, which do admo-
nische

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nisthe children of theyr duety amongst
the Hebrues, as ABRAHAM, IAACOB, I-
SAIAH: Greek as Chrilostom, Christo-
pher, Theophilus: latine, as Benedictus
Fortunatus, &c. The Germanes haue al-
so many notable names which haue ex-
cellent significations. It is meet for god-
ly parentes to giue their children suche
names, as the remembrance of thē may
prouoke them to vertues. As often as
we heare our name, so oft ought wee to
thinke, that in our holy baptisme we are
receiued into the household of Christ. If
we be named by the names of holy mē,
let vs endeuore our selues by fayth and
holinesse of life, to followe their steps.
There are other names also, which are
giuen according to their offices, wherof
it were in vaine to write in this place.

But why OBED was called the sonne,
not of Mahlon, but of BOHAZ his natu-
rall father, S. Augustine sheweth in the
question vpon Deut. 46. The law (sayth
he) of marrying the wife of a brother,
that seed might be raysed vp to the bro-
ther who is dead without children, saith
he

he, shalbe called after the name of him
that is dead, and his name shall not bee
blotted out of Israel, that is, the name of
the dead seemeth hereby to bee conti-
nued, that he which is borne, bee called
by this name, wherby the dead was cal-
led, to whom after a sort he succeedeth,
&c. Vnlesse it may bee vnderstood this,
not that he shal haue this name, but that
hee shalbe accounted as the sonne, not
of him that begat him, but of that dead
man to whome the seede is rayfed, and
whose heire he is made. For that which
is added: And his name shall not bee
blotted out of Israel, may so bee vnder-
stood, not that the childe should conse-
quently be called by his name, but that
he should not seeme to dye without po-
sterity, and therefore his name, that is,
his memorie, remaineth. For if hee had
gotten a sonne himself, and had not cald
him by his owne name, yet his name is
not blotted out of Israel, because he de-
parted not out of this life without chil-
dren: and the brother is commaunded
to perform this towards his wife which
he

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he could not doe: for though hee had no brother, but the kinsman married his wife, that died without children to rayse vp seede to his brother: as BOHAZ did by marrying RUTH, that hee might rayse vp seed to his kinsman, whose wife she was, and had no childe by him: yet that childe which shoulde be borne of her shuld continue the name of the party deceased, because he is called his son: and so it cometh to passe that the name of the deceased should not bee blotted out of Israel, and yet not bee called by his name, &c. Thus farre Augustine. Others say that the children begotten in such a marriage, should be called by the name of the brother which is dead: but it seemeth that this was sometimes neglected, because there wanted some brethren, or because many had rather to beget children for themselves, then for their brother.

The last thing to bee considered in these wordes is, who this QBED was, namely, the father of ISHAI, the grandfather of DAVID the King, of whose genealogie

nealogie it followeth next to be spoken.

The 18. Sermon.

- 18 *These nowe are the generations of Pharez,
Pharez begate Hesron,*
19 *And Hesron begate Ram, and Ram begate
Amminadab.*
20 *And Amminadab begate Nafson, and Na-
fson begate Salmah.*
21 *Salmon begate Bohaz, and Bohaz begat O-
bed.*
22 *And Obed begate Ishai, and Ishai begate
Dauid.*



HERE are some places in the sacred scriptures, which seem to haue but little in the for edification: but be it known, that there is nothing set downe in them rashly or in vaine. For if a wiseman will speake nothing without a cause, & much lesse write that which shall come into the handes of many: who would thinke that God who is wisdome it self, would appoint his secretaries to write any thing, which shall bring no profite, to them that read it? It is true that one place

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place is more profitable then another, as one fiede is more fruitfuller then another, and one riuer hath more fishe in it then another; but ther is nothing in the scriptures that is without vse, though it may seeme at the first sight to be altogether vnfruitfull. Mettalls lye hid in hard stoncs, wholsom hearbs are found in fluttishe places, small pieces of golde are sometimes seen, and precious stoncs lye hid amongst the barren sand. Aristotle lib.1.cap.5. *De partibus animalium* writeth that of al natural things there is nothing so vile & abiect, that bringeth not some profit vnto men. For the works of nature are not wrought in vaine, but all things are made for some ende. In this place I remember Heraclitus Tarentinus, who when he lodged in a certaine shepheardes cottage, cried out as it is sayd: come in hyther, for here also are gods. The same may & ought to be spoken of those places of the holy scripture, which seeme to bee altogether barren; for they haue sometime an euident and profitable vse. This catalogue of the fathers,

thers may peradventure seeme to many
to be vnpleasaunt and vnprofitable, as
that which onely containeth an idle ca-
tologue of names. But for this cause
was this whole booke written, name-
ly that wee might knowe the genea-
logie of D A V I D, and so consequently
of Christ, who was peculiarly promised
vnto him. And truely this catologue is
of so great moment, that MAT. & LUC.
translated the same word for word into
the genealogie of Christ. For the scope
of the Euangelists, and Apostles is this,
that Iesus is the Christ, that is, the king
and high priest of all true beleeuers:
therefore it behoued them to shew, that
Iesus was come of them, to whome hee
was promised. For the holy Ghost pre-
sently from the beginning of the world,
silently declared, of what parentes
Christ should come. God promised our
first parentes ADAM and HEVAH when
they should be cast out of Paradise that
the seede of the woman, that is the
MESSIAH or Christ should breake the
head of the serpent. And the line of

X

Christ

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Christ descended not by Caine but by Seth to Noah. Hee had three sonnes, but the line is drawne from Shem to Abraham, from him it descended not by Ismaell but by Isaac the promised sonne afterwarde not by Esau his first borne sonne, but by Iacob, who otherwise was called Israell. Hee hauing twelue sonnes at his death by the inspiration of the holy Ghost he foretolde vnto Iudah that he should haue the kingdome, & the scepter or rodde, that is the kingly power, should not depart from his tribe nor a scribe or a lawgiuer (the Chalde interpreter translateth it a prince, the Septuaginte a captaine, all one sence) that is inferiour Iudges shall not depart from his feet, namely of the tribe of Iudah, that is, they shall not be taken away vntill Shiloh come, that is the sauour, and Messias, the olde Hebrues doe thus expound this worde, but the newer or latter of them doe woonderfully wrest this place, and doe deuise most absurde senses, least they shoulde be compelled to confesse that the Messiah is come in

to the worlde. The Patriarcke addeth,
and the people shalbe gathered vnto
him, that is the Gentiles shall also come
vnto the MESSIAH and beleue in him.
Though this prophesie seemeth to
speake onely of the continuance of the
kingdome of IVDAN, and not euidently
and plainly to say, that SHALOM should
come, of the tribe of IVDAN, yet other
prophets did afterwarde expressly fore-
tell the same. For when as in the tribe
of IVDAN there were many notable
houses, as CALEBS and others, the Pro-
phets prophesied that the MESSIAH
should come of the house of ISSAH, and
of DAVID. But of DAVID, there came
most mightie kings, after his family, be-
ing as it seemed almost extinguished
and ouerwhelmed, yet God preserved
him a light, and foretolde that the Mes-
sias should come of ISECONIAS DAVIDS
nephew of his sonne IEHOIAKIM. Hee
begate SALATHIEL, from whome the
two Euangelistes doe draw the hynce of
Christ vnto IOSEPH, vnto whome was
spoused the holy virgine, who bare

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Jesus Christ the king of kinges. And in this place is the genealogie of the fathers croune from IYDAH the sonne of IACOB vnto DAVID.

1 PHAREZ and ZARAH being twinnes were the sonnes of IYDAH, of THAMAR his daughter in law, and his wife. Gen. 38. By them are prafigured two sortes of people, the Iewes, and the Gentiles: they went down into Ægypt with their father and there PHAREZ begat ESROM.

2 ESROM was the sonne of PHAREZ Gen. 46. He went downe into Ægypt with his father & his grand-father as also HAMVL his brother did, Ge. 46. of whose posteritie there is nothing recorded, ynlesse that the familie of the HAMVLITES tooke theyr names from hym. Num. 26.

3 RAM who in the booke of the Chronicles, and by the Euangelistes is called ARAM, was the sonne of ESROM borne in Ægypt after the death of IACOB.

4 AMINADAB the sonne of RAM, great graund-father to DAVIDs great graund-father was borne in Ægypt.

5 NAASSON

5 NAASSON the sonne of AMINADAB
graund-father vnto DAVIDS great
graund-father. hee went out of Egypt
with his father, and after hym hee was
caprayne of the tribe of IUDAH in the
wildernes, where hee begate SALMON.
Num. 1. 2. 7. 1. Chroni. 2. It is doubted
whether he was hanged together with
the other princes in the fields of MOAB,
for whoredome and the worshipping of
Baal Peor. ELISAH ARONS wife was his
sister: Exo. 16. Some doe write, that E-
LIMELECH the Bethlehemit, the hus-
band of NAOMIE, RUTHES mother in-
law and NAASSON were brethren, but
LYRA saith that ELIMELECH and the
father of BOAZ that is SALMON were
brethren and so the other went before
hym in one degree, as he noteth vpon
3. cap. of this booke.

According vnto this opinion, BOAZ
and MAHALON, shuld be brothers chil-
dren, which seemeth not to be true, for
then should there haue bene none nee-
rer of kinne then BOAZ, except hys bro-
ther, if hee hadde anie: for these two

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sonnes dyed without anie Children.

6 SALMON who in this booke and I. Chroni. 2. is otherwise called SALMACH the sonne of Naasson graund-father to DAVIDS grand-father, was prince in the tribe of I V D A H when I O S H V A entred the land of promise this man tooke RAHAB the Cananite to be his wife &c.

7 BOAZ DAVIDS great graundfather hauing SALMON to his father and RAHAB to his mother, tooke RUTH to hys wife. The Hebrues doe say that hee was I R S H A N the Iudge. The Chaldei interpreter calleth him a righteous man, and hee writeth that for his equitie the land of Israell was preserued, from the inuasions of the enimies, and deliuered, from the famine, by his prayers. But from whence he hath this I know not.

8 OBE D the sonne of BOAZ and of RUTH the Moabite was DAVIDS graund-father.

9 I S A I who by the Euangelistes is called I E S S E, was the sonne of OBE D: mention is made of him in the II. chap. of the Prophet I S A I A H. Of this man the Christians

Christians are sometimes called Iesseites. Hee was also called by another name NAACHAS that is a serpent. 2. S A M. 17. The Chaldei interpreter vpo this chapter saith, that he was therfore caled a Serpent because he was endued with great wisedome, whereby hee auoyded the subtleties of the deuill. Reinerus Rinecius a man very learned and diligent, in booke of the noble families of the kings and priestes of Israell noteth, that in his opinion Nahaz was another man and not Iesse. For it might be that Abigail was DAVIDS sister of one and the same mother but not of the same father. It is read that I S A I had eight sonnes. 1. Sa. 16. vers. 10. I S A I. caused his seuen sonnes to come before SAMV E L, he afterwards asked are there no moe children but these? In the Chronicles Dauid is called Isais seuenth sonne, whose names are these, ELIAB the eldest, ABINADAB, SIMEAH, who was also called SAMAH, NATHANIEL, RADDAI, HOSEM, DAVID. The name of the eight sonne is not reckoned, some thinke that he dyed in
his

Lament vpon Ruth.

his youth, and left no children behinde him, others do thinke that **IONADAB** the sonne of Shimeiah, or some other nephew was nombred amongst his sons. He had two daughters, Zerua and Abigail, Zerua had three sonnes: Ioab, Abithai, Afahel, which are mentioned in the sacred historie. David names them after their mother, the sonnes of Zerua, peradventure because that their father was but a meane man, Abigail had a sonne called Amasa: of dauid descended nineteene Kings, Salomon, Rehoboam, &c.

The question is moued in this place, how Salmen Rahabs husband, and Bohaz the husband of Ruth, may bee ioyned together in two generations, when as the course of the historie, euinceth it, from the first yeare of Iosuah, (wherein they thinke that Ierico was taken, and Rabab preserued) vnto the time of Ibsan, (whom they will haue to be Bohaz the sonne of Rahab) so likewise vnto the times of Eli (wherein Iosephus writeth, that this **RUTH** came with **NAOMI** to Bethlehem) manye yeares were past betweene

Lauater vpon Ruth.

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tween. I do simplic answere that it doth not euidently appeare by the holy scriptures, how many yeares after the taking of Ierico were past, before Salmon married Rahab, and when he begate Bohaz of her, or when Bohaz married Ruth: so likewise, whither this Bohaz was one & the same with Ibsan the Iudge, and therefore it is not necessarie that with some of the Hebrues and Lyra, we shuld imagine three Bohazes, which shuld successiue follow one another, as the grandfather the sonne and the nephew, which three should be cōprehended vnder one name. Furthermore, it is no absurditie if we should say, that God prolonged the life of Salmon & Bohaz for many yeres, as he did also many others of the fathers after the flood.

But it is to bee obserued, that in the catalog of the genealogie of Christ, many heynous sinners are rehearsed. Iudah the father of Pharez, committed manye grieuous offences. Naasson was defiled as some thinke, with whoredome and with the abominable worshipp of Baal Peor.

Lauder vpon Ruth.

his youth, and left no children behinde him, others do thinke that IONADAB the sonne of Shimeiah, or some other nephew was nombred amongst his sons. He had two daughters, Zerua and Abigail, Zerua had three sonnes: Ioab, Abithai, Asahel, which are mentioned in the sacred historie. David names them after their mother, the sonnes of Zerua, peradventure because that their father was but a meane man, Abigail had a sonne called Amasa: of dauid descended nineteene Kings, Salomon, Rehoboam, &c.

The question is moued in this place, how Salmen Rahabs husband, and Bohaz the husband of Ruth, may bee ioyned togeather in two generations, when as the course of the historie, euinceth it, from the first yeare of Iosuah, (wherein they thinke that Ierico was taken, and Rabab preserved) vnto the time of Ibsan, (whom they will haue to be Bohaz the sonne of Rahab) so likewise vnto the times of Eli (wherein Iosephus writeth, that this RUTH came with NAOMI to Bethlehem) manye yeares were past betweene

Lauater vpon Ruth.

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tween. I do simplie answere that it doth, not euidently appeare by the holy scriptures, how many yeares after the taking of Ierico were past, before Salmon married Rahab, and when he begate Bohaz of her, or when Bohaz married Ruth: so likewise, whither this Bohaz was one & the same with Ibsan the Iudge, and therefore it is not necessarie that with some of the Hebrues and Lyra, we shuld imagine three Bohazes; which shuld successiuelly follow one another, as the grandfather the sonne and the nephew, which three should be cōprehended vnder one name. Furthermore, it is no absurditie if we should say, that God prolonged the life of Salmon & Bohaz for many yeres, as he did also many others of the fathers after the flood.

But it is to bee obserued, that in the catalog of the genealogie of Christ, many heynous sinners are rehearsed. Iudah the father of Pharez, committed manye grievous offences. Naasson was defiled as some thinke, with whoredome and with the abominable worshipp of Baal Peor.

Lauater vpon Ruth.

Peor, Rahab the mother of Bohaz, is expressly called a harlot, both by Paul & James. But this came to passe by the providence and will of God, that Christe should come of such parentes, lest any man should think that this was wrought through the merits of the Patriarks: and also for the comfort of sinners, lest they should fal into dispair: but might know that hee came for sinners, according to that saying, 1. Tim. 1. This is a true saying Iesus Christe came to saue sinners, &c. God will be mercifull vnto the through his sonne if they repent.

The mother of Phares, and also the mother and wife of Bohaz, were heathenish women, which were conuerted to the worshippe of God. And it pleased the sonne of God to come of them, that not onely the Iewes, but also the Gentiles might haue hope, to obtayne saluation through Christ, who came also of the Gentiles, and that for their saluation: the Iewes are ioyned togeather with the Gentiles, in Christ the corner stone. The which the Iewes would hardly

ex-ly bee perswaded vnto at the first,
al & Yea euen the beleeuers of the Iewes,
pro- and the Apostles themselues abhorred,
riste to haue fellowshippe and company with
nye the Gentiles . Therefore God sending
ght Peter to Cornelius the Centurion, hee
and taught him first from a vision from hea-
they uen that he should not abhor his com-
ow panie.

g to And in that God exalted Dauid to
ing so great maiestie, being born, of parents
&c. of so meane estate, (for though he came
ugh of so noble a familie, yet his father was
the a husbandman) hee did it to make hys
ath- mercy and hys power knowne. DAVID
d to himselfe in the 113. psal. sayth that God
fed listeth vp the poore out of the donge,
hat that hee may sitte him in the seate euen
en- with the princes of his people. I O S U-
sal- PHVS concluding this history sayth in
also taking in hand to expound the historie
ua- of RUTH, it is necessary to set forth the
her power of God, for this is very apparet
ner that God listeth vpp of the basest of the
ard people vnto great dignitie euen as hee
ly did with DAVID himselfe who came of
such

Lauater vpon Ruth.

such parentes: We doe also see by the
wordes, that the Anabaptistes are farre
out of the way, which deny Christian
the reading of the olde testament, when
as those thinges which appertayne vnto
our saluation, are thoroughly set down
in the newe, for who can vnderstand
these wordes in MATTHEVV, BOAZ be-
gat O B E D of R V T H, except hee hath
read this booke? and in that he sayth of
R V T H, which was a Moabite, there is no
small mistery contayned: for the Evan-
gelist declareth that Christ would be
borne of the Gentiles and that for their
sakes. But here is a bad error whiche
wee shoulde confute in many wordes.
Some doe make BOAZ a figure of the
Messias and R V T H of the Church the
spouse of the Messias. I doe not denie
but that hee with his spouse is diuersly
figured in the scriptures, but I had ra-
ther follow the simple and literall mea-
ning of the place &c. They which doe
delight in allegories let them seek them
else where.

Thus hitherto I haue expounded vn-

Launder vpon Ruth.

to you the booke of R V T H, out of the
which we haue gathered many lessons.
But it is not sufficient to heare and to
read these and other such like, except we
endeuor to heare with profite: and to
frame our liues according to the rule of
the word of God. For the seruant which
knoweth the wil of his master, and doth
it not, shalbe beaten with many stripes.
Therefore let vs earnestly praye vnto
God most mercifull and mighty, that he
would vouchsafe to open our mindes,
that we may not onely vnderstande his
oracles aright, but also that wee may
vse them to the confirmation of
our fayth, and amende-
ment of our life.

FINIS.



